

TWENTY  
**SERMONS**  
 PREACHED AT  
**OXFORD,**  
 Before HIS  
**MAJESTY,**  
 AND ELSEWHERE.

By the most Reverend JAMES USHER late  
 Arch-Bishop of ARMAGH.

Perused and Published by his Lordship's Chaplains.



LONDON,  
 Printed for Nathanael Ranew at the King's Arms in  
 St. Paul's Church Yard. 1678.



TWENTY  
SERMONS

PREACHED AT

OXFORD

FROM HIS

MAJESTY

AND ELSEWHERE

2135:05

By the most Reverend James Wren,  
Archbishop of A. S. S. S.

Printed and Published by J. B. S. S. S. S.



L O N D O N

Printed for Nathaniel Knapton at the King's Arms  
St Paul's Church-Yard 1728



PIETATE æquè ac DOCTRINA

Præcellenti Viro

HENRICO HENLEY

D E

COLEWAY

I N

Comitatu Dorcestrensi

ARMIGERO.

παντὶ δὲ εὐδαίμωνι.



Ximum illud quod semper exhibuisti (vir  
pientissime) Religionis specimen subse-  
quentes hæc conciones sub nominis tui  
vexillo haud immerito evocavit. Chara a-  
dè Tibimet & cordi sunt Sacro-Sancta  
Dei eloquia, ut quod tenuitas nostra & facultatula amanu-  
ensis in hac re præstiterit, nequaquam dubito quin pro sin-  
gulari tuâ & Pietate & humanitate boni consulere digneris.  
Authorem quod attinet, Panygerin ille nullatenus no-  
stram desiderat, quippe omnia quæ meditemur Elogia mul-



tis paraſangis ſuperavit. Excellum adeo & Sanctimoniæ & doctrinæ apicem attigit, ut *elaborata illa & ſubſequens Præſatiuncula* non immerito ad cœlos ipſum laudibus evexit, & encomiis ſacris decoravit. Noſtrum eſt interea Tē, Tē inquam (vir Ornatiffime) candidum librorum æſtimatorem appellare, qui ſingulari & pietate & peritiâ præditus, de uſu illorum & emolumento, æquò calculo ſtatuerè didiciſti. Sagaci igitur has Tibi dicatas conciones dum introſpicias oculo, faceſſant precor & impuri & hæretici illi codices, qui indies in lucem gregatim prodeunt, è quorum fætidis myrothecis vitiorum non remedium, ſed irritamentum, non ſalubre Alexipharmacon, ſed exitiale toxicum quam plurimi hauſerunt; Imò faceſſant miſelli iſti Authores Dæmonis impuri ſpiritu afflati, utpote qui Reipublicæ & Eccleſiæ detrimento ſat conſuluerunt. Non decet liberorum panem canibus objici, nedum canum offas ſic liberis ingeri, ut Circæo quaſi faſcinati poculo in canes ipſos, in boves, in hircos, in lupos transformarentur. Interea temporis, tametſi ego (vir colendiſſime) imperitiæ & tenuitatis meæ probè conſcius ſim, minimè tamen dubito, quin & Tibi & aliis eximiè piis, Congeſta hocce in codicillo apprimè arrideant: ſpiritualibus enim fidelium palatis, tam aptiſſime conceptus animi Doctor hic admodum Reverendus & verè Eccleſiaſticus accommodavit, tam dilucide tradidit, utque pater nutricius ita premanſum cibum in os, & in aures fidelium verba ſua inferuit, ut merito primas ſui Ordinis tenuit, & ſublimi ſuâ emicuit ſphærâ — *veluti inter ignes Luna minores*. Non equidem ignoro quæ regerent prodeunti huic parum propitii libello, lubricis ſcilicet Amanuenſium memoriis plurima exciſiſſe, veluti ex pertuſo dolio effluxa: nec ſane inſicias ire auſim. Nihilo tamen ſeciùs — *Eſt quiddam prodire tenus, ſi non datur ultra*. Nec adeo mediocrem hunc noſtrum exiſtimamus conatum, ut iudicium cujuſvis *confuſus* præcipitatum non leviter rejicerimus. Parum forſan dig-

na tam eruditi Concionatoris autoritate & eloquentiâ aliquibus quædam videantur, at illis qui divina sapiunt, valde consona & gravitati & veritati Sacro-Sanctæ Scripturæ reperientur. Luce clariùs patet, quid in causâ est, omnes omnium ætatum, omnium ordinum hominiones, tantam pervasisse morum corruptelam, nimirum, quòd nec vitia ferre possumus nostra, nec remedia. Lavacrum Dei planè rejecimus, ideòque à fedissimis vitiorum inquinamenti nondum repurgamur. Quæ auribus nostris excipimus, animisque cælitùs impressa persensimus (quicquid homines, vel Dæmones contrasentiant, aut loquantur) non possumus non palam divulgare, ne aut propriæ stolidissimè experientiæ, aut Gratix divinæ petulantissimè refragari videamur. Ah! quoties & Religio & timor (illo concionante) auditorum animos subierunt? Quot mentibus fracti, & alto mœrore adeò correpti & exanimati inter depingendos Salvatoris nostri cruciatus evaserunt, ut nullas lacrymarum inducias admitterent, sed spiritus suspiriis, & dolori pectora sua devoverunt, donec ille, ille inquam, qui vulnera divino auxilio fecerat, quasi spiculis & aculeis cœlitùs transfixos animos, sanguinis Christi applicatione tempestivè allevâisset? At! at! cœlestis hic cecidit Præco, eodemque ictu ne corrumpent etiam conciones illæ quàm mellifluæ, tantique plurimis auditorum Emolumenti, ab interitu & oblivione post tot retrò & elapsos annos quibus delituerunt, vindicantur. Et reverâ (absit jactantiæ crimen) audacter hoc omnibus editioni harum concionum parum faventibus reponere audemus, non alia usquam extare exemplaria majori Amanuensium diligentia & labore collecta; ideoque nescii, imò dubii, annon post tantum silentium alia parùm genuina & ascititia proferperent, Deo (uti speramus) auspice in publicum hoc emisimus. Tuis interim (vir dignissime) manibus hæ chartulæ dicatæ posteris tradentur, nomenque tuum futuris sæculis non injuriâ prædicabunt, &  
cum



cum illæ fileant — *Quod benè feceris mercedem tuleris.*  
Deus opt. max. omnibus ingenii & gratiæ dotibus magis magisque indies cumulatum, pietatis & religionis orthodoxæ, literarum & literatorum Patronum te diutissime incolumem præstet, obnixè ex animo vovet.

*Tibi (vir Ornatissime) omni*

*observantiâ addictissimus,*

**JOSEPHUS CRABB.**

# A PREFACE

## Concerning the AUTHOR,

## And these SERMONS.

**T**hough I might be silent, concerning either the most famous Preacher of these Sermons, or the Sermons themselves now published; yet such is the high esteem I have of him, and the due respect I bear to them for his sake chiefly, that I could not withstand the request of divers who importuned some Lines from me upon the occasion, both concerning the one and the other.

First, I commend unto the Reader a diligent perusal of the life and death of the most Reverend and Learned Father of our Church, Dr. James Usher, late Arch-Bishop of Armagh, and Primate of all Ireland; put forth by Reverend and Learned Dr. Bernard: where you shall meet with many delightful passages concerning,

His { *Stock and Pedigree.  
Great Parts, Gifts and Graces.  
Ingenuous Education.  
Admirable Proficiency.  
Timely Conversion.  
Rare Learning.  
Indefatigable Industry.  
Strict and holy Conversation.  
Pious Government of his Family.  
Amicable correspondence with Forreign Churches.  
Prophetick Spirit.  
Learned Writings.  
Comfortable Visitation.  
\* Dying Words, never to be buried.  
Blessed Death.  
Ever to be lamented Loss.  
Fit Parallel to Samuel among the Prophets, to Augustine amongst the Fathers.*

Lord in special  
forgive my sins  
of commisi-  
on, see Dr. Br.  
Life and death  
of the Arch-  
Bp. of Armagh;  
p. 110.

*With many other things worthy Observation: and when he hath pondered these well, he will the less wonder that his name hath filled the Christian world as much as ever did Augustine or Athanasius of old; or Whitakers and Reynolds of later times.*

*Secondly;*



## The Preface.

*Secondly, I tender these spices gathered to the Embalming of this Rare Phoenix out of his own ashes, holding my self engaged as much as any to cast my mite into the treasury of his blessed memory, as having had my Bene esse most from him.*

1. *First, By him I was examined and admitted into the University near Dublin in Ireland, his native City and Countrey above forty years ago.*

2. *Secondly, Whilst I continued there (which was the space of eight years) he took special care of me, and account of my studies there.*

3. *Thirdly, By him I was ordained (or to use the Apostle's word) put into the Ministry, and the same day admitted his Chaplain in Ordinary, now two and thirty years ago: though then able to do him little service, being called to a \* Congregation in another nation: which call his Grace did then approve of.*

ΣΤΡΕΥΘΕΙΣ  
ΔΙΑΚΟΝΙΑΝ.

\* Sheffield in  
York-shire.

*Having given this account to the Reader, I shall only mention three things Concerning him, and forbear many more that might be added.*

*First, To the testimonies concerning him from Spanhemius, Ger. Vossius, Buchartus, Simplitius, Lud de dieu. Paulus Testardus, Blesensis, Arnoldus, Bootius, Mr. Selden, Dr. Prideaux, Bp. Davenant, Bertius, Mr. Cambden, Sir Rog. Twissden, and the whole University of Oxford, beside the forced testimony of his adversaries, Moranez, Beaumont, (Alias) Rookwood, Chaloner, Henry Fitz. Simonds, for all which I refer to the book aforesaid, Give me leave to add the testimony of Dr. William Chappel, sometimes fellow of Christ's College in Cambridge, and afterwards Provost of Trinity College near Dublin: which from such an acute man as he was, may amount to the like equivalent testimony from the University of Cambridge. He gave me once three reasons why he thought Doctor Usher (then \* Bishop of Meath) was in his esteem the greatest Scholar in the Christian world.*

James Meath.  
Anagram, I am  
the same. See  
Dr. Bernard,  
pag. 52.

1. *One was, because of his rare natural parts, the foundation of his other Learning; having a quick Apprehension, a prompt Wit, a strong Memory, a clear Understanding, a piercing Judgment, and a ready utterance: Seldom (said he) shall you meet all these in an Eminent degree in the same person, but in him they so concurred, that it is hard to say in which he most excelled.*

2. *Another was, because few men, though they had such parts, were either able or willing to make so rich improvement of them, by choice Libraries, unwearied studying in them, and searching out the Rarities of any other: few men's bodies and brains (he believed) would bear it.*

3. *The third was, because he was so esteemed both in these Universities, and in those beyond the Seas: and indeed whosoever conversed with him, found him (if they pleased to try it) a skilful Linguist, a subtil Disputant, a fluent Orator, a profound Divine, a mighty Antiquary, an exact Chronologer, and indeed a living and walking Library: The greatest professors have admired the Concatenation of so much and such variety of Learning in one person.*

1. *Do but think; he that*

*Learned to read of two of his Aunts that were both blind.*

*Was converted from a state of Nature into grace at ten years old.*

*Was admitted the first Scholar into the College at Dublin; and that upon design, by reason of his pregnancy and forwardness, at thirteen years of age.*

*Made an exact Chronology of good part of the Bible, and of some other Authors he had read, at fifteen years old.*

*Encountred a Jesuite at 19 years old, and afterwards was called by him (of such as are not Catholicks) the most Learned.*

Was

## The Preface.

*Was Master of Arts, answered the Philosophy A<sup>d</sup>, and chosen Catechist of the Colledge, when he went through a great part of the body of Divinity, in the Chappel, by way of common place, at nineteen years old.*

*Commenced Batchelour of Divinity at twenty seven years old, and immediately after was chosen Professor of Divinity in that University.*

*Do not think, I say, how mighty he was, when beside his promptness in School Divinity, he had read over all the Fathers, and trusted his own eyes in the search of them, by that he was thirty eight years of age, and was Master of all other Learning also.*

*Secondly, If any yet be found, that would detract from so accomplished a person, and indeed pillar of our Church in his Generation, by reason of the distance at which they stand from Prelacy, or by reason of their Engagement in the late civil and unhappy differences between The late King and Parliament; claiming to themselves Liberty wherein soever they differ from others, both in matters of Church and State, but allowing to others as little concerning either: to such as these (if they be such as deserve satisfaction) give me leave to say,*

*A Divine and Apostolical Bishop he was, and next to the Apostles, Evangelists, and Prophets, as great a Pastor and Teacher, and trusted with as much of Gods mind, as I believe any one since hath been.*

*An Ecclesiastical Bishop he was also, and the most able Moderator in Church assemblies: To him pertained the double honour for ruling well, and for Labouring in word and Doctrine: Famous were two of his Predecessors in that \* See of Armagh, in their Generations, the one for his Sanctity, the other for his Learning, but both these Eminently met in him; John the Divine commendeth the Angel or Bishop of Ephesus, &c. And Ireland will do no less for this Angel or Bishop of Armagh.*

*See Dr. A<sup>d</sup>. Epist. to the Reader in his life and death &c.*

*But for Popish Bishops, none was farther off then he: Witness his Learned Writings against the Romish Synagogue, his Judgment within the bounds of a moderated Episcopacy; and when the Reader hath perused that \* frame of Church Government drawn up under his own hand and now published, he will see what a good Bishop Doctor Usher was.*

*\* See the Reduction of Episcopacy to the form of Synodical Government Received in the Ancient Church: published by Doctor Annand.*

*The last thing which I shall propose to the Reader, is The Crown God set upon the head of this Humble Saint, both in the Conversion and Edification of very many. Indeed \* his bow seldom turned back, nor his sword returned empty. God was mighty in him, which way soever he bent himself, either in Conviction, Conversion, or Consolation, wherein he had \* the Tongue of the Learned given unto him; Witness the many Souls who were, and are his \* Epistle known and read of all Men; Witness again the success God gave to divers of his Encounters with Adversaries to the true Religion: Some instances whereof the Learned Doctor that writes his Life hath given, to which many more might be added. Witness also such as were his frequent hearers, how mightily the hand of God was with him, so that \* a great number believed and turned unto the Lord. If \* they that turn many to righteousness shall shine as stars for ever and ever, then this famous Evangelist is a star of the greatest Magnitude, and will be able in the strength of Christ to say after him, \* Behold I and the Children which God hath given me.*

*\* 2 Sam. 1. 22.*

*\* Isa. 50. 4.*

*\* 2 Cor. 3. 3.*

*\* Acts 11. 21.*

*\* Dan. 12. 3.*

*\* Heb. 2. 13.*

*And though the work of the Ministry is ours, the success Gods, yet who so expecteth blessing from God upon his Labours, I cannot commend to such, a pattern more exact to be imitated amongst the men of this Generation, then this good Bishop, especially in these three things.*



## The Preface.

I. *First in making his whole life an example of his doctrine: \* an example in word, in Conversation, in Love, in Spirit, in faith, and in purity. Many there were who in that respect Reverenced him, though of the Romish Synagogue, as \* Herod did John the Baptist, knowing that he was a just and an holy man,*

*This blessed Preacher did Live all his Sermons and had learned of Jesus, who \*began both to do and to teach. Nazianzens Epitaph on the life of Basil was true in him, His words were Thunder, his Life Lightning.*

*Secondly in making Christ and the Apostles the pattern of his preaching, this great Master in Israel was the most self-denying man in the pulpit, and the most Reverend and Christ-advancing Preacher.*

*He preached \* with great Authority as did our Saviour to the Conscience, \* his speech was not with enticing words of Mans wisdom, but in demonstration of the spirit, and of power: that their faith might not stand in the wisdom of men, but in the power of God. How oft have I seen my self, and heard from others, whilst he thus prophesied, some that believed not, coming to hear him \* go away Convinced of all, Judged of all, and the secrets of their heart made manifest, and so falling down on their face they have worshipped God, and reported that God was in him of a truth. He was an \* Apollos an Eloquent man and mighty in the Scriptures; He was another Paul in the preaching that did \* compare Scripture with Scripture, and so make demonstrative Proofs from the spirit speaking in them. Some that affected a frothy way of preaching by strong Lines (as they call them) after they heard him in Oxford decry that Corinthian vanity, were much ashamed, and took up a more profitable way of preaching. Those words of his in a Sermon at the Court before the King, are worthy to be printed in Letters of Gold, And oh! That God would print them in the hearts of all the Ministers in the World, \* Great Scholars (said he) possibly may think it standeth not with their Credit to stoop so low, &c. But let the Learnedst of us all try it when ever we please, we shall find that to lay this ground-work right, that is, to apply our selves to the Capacity of the Common Auditory, and to make an ignorant man to understand these mysteries in some good measure, will put us to the tryal of our skill, and trouble us a great deal more, then if we were to discuss a Controversy, or handle a subtil point of Learning in the Schools.*

*Thirdly, In condescending publicly and privately to the Capacity of the meaneest that heard or conversed with him, herein his wisdom was like unto Solomons stiled the Preacher, \* because he was wise he did still teach the people knowledge, yea he gave good heed, and sought out, and set in order many Proverbs, the Preacher sought to find out \* acceptable words, and words of truth, and as our Saviour, that was greater then Solomon, he would let truths substantially proved into the understanding with apt similitudes: and would \* Encourage any to move their doubt, unto him in private: So that notwithstanding his greatness, good Christians might be very familiar with him, visit them in their sickness supply their wants, beg their prayers, and Countenance them in whatsoever Condition: all might see \* his delight was in the Saints, and that he was (as that King \* after Gods own heart) \* a Companion of all them that feared God, in a word, he was a great proficient in that Lesson of our Saviour \* Learn of me for I am meek and lowly in heart. This (I say) was the reason he grew so high in favour with God and man: He honoured God, and therefore God honoured him. A great and good draw-net he was, that fished for souls and catched many: and let two sorts of Ministers gather from hence their respective Instructions.*

First,

## The Preface.

*First, let all those that list not follow him in those paths of holiness, painfulness, and Humility, take notice of Gods Justice in dealing with them as they have done with him.* \* His Covenant is with Levi of Life and Peace, and he gave them to him, for the fear, wherewith he feared him, and was afraid before his name: The Law of truth was in his mouth, and Iniquitie was not found in his lips, he walked with God in peace, and equity, and did turn many away from iniquity, for the priests lips should keep knowledge, and they should seek the Law at his mouth, for he is the messenger of the Lord of hosts: But saith the Lord, ye are departed out of the way: ye have caused many to stumble at the Law, ye have corrupted the Covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as you have not kept my ways, but have been partial in the Law. *Had we all the means in the World to make us great, if we either do not teach, or do not make our selves Examples of what we teach, 'tis just with God that we should grow contemptible and vile, for the mouth of the Lord hath spoken it.* \* Thy teachers have transgressed against me, therefore have I prophaned the rulers of my Sanctuary. The Lord giveth this for a general Rule, as \* those, that honour him, he will honour: so they, that despise him, shall be despised.

\* Mal. 2. 4. 5. 6.  
7. 8. 9.

\* Esay 43. 27.  
28.

\* 1 Sam. 2. 30.

*Secondly. Let all holy painful and humble Ministers who make it their design (as this fair Copy did before them) to advance God and fulfil the work of their Ministry, trust to his faithfulness for vindicating their esteem.* No sort of men have greater promises for provision, protection from, and in trouble, and for revenge of wrongs done unto them, then they have. What a dreadful and propheticall prayer is that Moses made for Levi! \* smite through the Loins of them that rise against him, and of them that hate him, that they rise not again. What though a generation of men Call even the best of such, Antichristian Lyars? False Prophets? And what not, did they not after this manner use \* Christ and his Apostles before them? They speak evil of the things they know not. None of Gods blessed truths, and holy Ordinances have been otherwise used by them: their general outcry is upon all truths, Ordinances and ways of Religion among us, as Antichristian: The Apostacie of the present age makes men fall from all things in Religion, and with an impudent face to deny and deride them all. But did God leave these Jewels amongst men to be trodden under feet by such Swine; Shall they not dearly pay for it? Oh! That they would remember what words came out of the mouth of him that is the very promptuary of all sweetness, and how highly he is provoked, when such words are drawn from his blessed lips, that drop honey: Let them take them to whom they appertain, viz. \* Whosoever shall fall upon this stone shall be broken: But on whomsoever it shall fall it will grind him to peices. If their own destruction will not take them off from touching the Lords anointed, and from plucking the stars out of his hand, let yet the Anguish and vexation that shall accompany their destruction, either deter them, or, confound them: For he hath said it, who will make it good, that there shall be a \* Resurrection both unto Gods truths, and to such as bear Testimony thereunto: Mean while, let this satisfie such as are faithful, whilst God and those that truly fear God prize faithful Ministers, it matters not what the rest think of them, As King David said in not much an unlike Case, \* of those shall they be had in honour.

\* Deut. 33. 11.

\* Math. 5. 12.  
and 10. 25.

\* Math. 21. 44.

\* Rev. 11. 11.

\* 2 Sam. 6. 22.

*I have now done with the most famous Author of these Sermons, of whom I may say as one very Learned said of Mr. Calvin, \* That famous Man, and never to be named without some Preface of Honour. Or as another of a Learned and Godly Man, God hath so provided, that they who lived in Heaven whilst on Earth, shall live on Earth whilst in Heaven: That they shall leave their Names for a blessing, when others leave them behind them for a curse, or rather with the Apostle of Demetrius \* he hath a good Report of all men and of the truth it self.*

\* Calvino (illu-  
stri vivo, nec  
unquam sine  
summi honoris  
presatione nomi-  
nando) non as-  
terior. Bp. An-  
drews. De resu-  
ris.



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## The Preface.

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A word now concerning these *Sermons* of his, by occasion of the publishing whereof I have thus enlarged. They are not so exact as his *Immanuel*, or the *Incarnation of the Son of God*, so accurately couched that you cannot find a word defective or redundant, because they wanted his own hand, for their publication, but yet they are such wherein the *Reader* may discern much of the *Gracious* and *Heavenly Spirit* of this *unparalleled Bishop*. They were preached *ad populum*, in the *University of Oxford*, the general Subject of them is *Conversion* or turning from Sin unto God, and so mightily did the Lord bless them, not only to the Edification, and Consolation of very many, but also to the Conversion of some, as we have good cause to Judge.

I will say no more, the Name of *Doctor Usher* by which he is more known to some, and the Name of the most Reverend and Learned Father of our Church, *Doctor James Usher*, late Arch Bishop of Armagh, and Primate of all Ireland, by which he is more known to others, not only in these our Kingdomes, but in foreign parts; his great and good Name I say, every where as oylment poured forth, prefixed before this Book (though with some alloy) is enough to raise high Expectation of whatsoever cometh after these words: And is argument enough to invite the Reader to look within, and read them over: And then he will find the least siling of this Master Workmans Gold very precious. Good Wine (they say) needs no bush, and if this Wine was so sweet at first running I presume whosoever tasteth it now, though he have it, but at the second or third hand, will find it hath not altogether lost its strength, nor will he repent his labour in reading these *Sermons*, if he be one that desires to profit his soul more then to please his Palat. That out of this Phoenix, the Lord would raise such successors, as may by Pen, Life, and Doctrine, do as this burning and shining Light hath done before them, is the prayer, but scarce the belief of him that prayeth for the Peace and Prosperity of Jerusalem, and therein hopeth to have his share in the concurrent prayers of every Godly Reader,

Dorchester, October  
the third, 1659.

Stanley Gower.

# A TABLE

Directing to the  
TEXTS of SCRIPTURE,  
Handled in the Following

## SERMONS.

### Sermon I.

**H**ebrews 4. 7. *Again he limiteth a certain day; saying in David, to day after so long a time, as it is said, to day if you will hear his voice, harden not your hearts* pag. 1

### Sermon II.

Heb. 4. 7. *Again he limiteth a certain day; saying in David, to day after so little time, as it is said, to day if you will hear his voice; harden not your hearts.* p. 8

### Sermon III.

Gal. 6. 3, 4. *For if a man think himself to be something, when he is nothing, he deceiveth himself: but let every man prove his own work, and then shall he have rejoycing in himself alone, and not in another,* p. 16

### Sermon IV.

Ephes. 2. 1, 2, 3. *And you hath he quickned who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the Prince that ruleth in the Air; the spirit that worketh in the Children of disobedience. Among whom also we all had our conversation in times past; in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the Children of wrath, even as others,* p. 24

### Sermon V.

Gal. 3. 22. *But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe,* p. 32

### Sermon VI.

Lament. 5. 16. *Woe unto us, that we have sinned,* p. 40

### Sermon VII.

Rom. 6. 23. *The wages of sin is death,* p. 48

### Sermon VIII.

Rev. 21. 8. *But the fearful, and unbelieving, and the abominable, and murderers, and whore-mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.* p. 55

### Sermon IX.

Phil. 2. 5, 6, 7, 8. *Let this mind be in you, which also was in Jesus Christ who being in the form of God, thought it no robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion of a man, he humbled himself unto the death, even the death of the Cross.* p. 65

### Sermon X.

Phil. 2. 8. *And being found in fashion at*

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*as a man, he humbled himself and became Obedient unto the Death, even the Death of the Cross.* p. 92

Sermon XI.

John 1. 12. *But to as many as received him, to them gave he power to become the Sons of God even to them that believe on his Name.* p. 82

Sermon XII.

Ephes. 1. 13. *In whom ye also trusted after that ye heard the words of truth, the Gospel of your Salvation; in whom also after you believed, you were sealed with the holy Spirit of promise.* p. 90

Sermon XIII.

I Cor. 11. 29. *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body.* p. 99

Sermon XIV.

Heb. 4. 16. *Let us therefore come boldly unto the throne of Grace, that we may obtain mercy, and find grace to help in time of need,* p. 108

Sermon XV.

Rom. 5. 1. *Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.* p. 117

Sermon XVI.

Rom. 5. 1. *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ,* p. 127

Sermon XVII.

Rom. 5. 1. *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.* p. 136

Sermon XVIII.

Rom. 5. 1. 2. *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoyce in hope of the glory of God,* p. 145

Sermon XIX.

Rom. 8. 15, 16. *For ye have not received the spirit of Bondage again to fear, but ye have received the spirit of Adoption, whereby we cry Abba Father. The spirit it self beareth witness with our spirit, that we are the Children of God.* p. 157

Sermon XX.

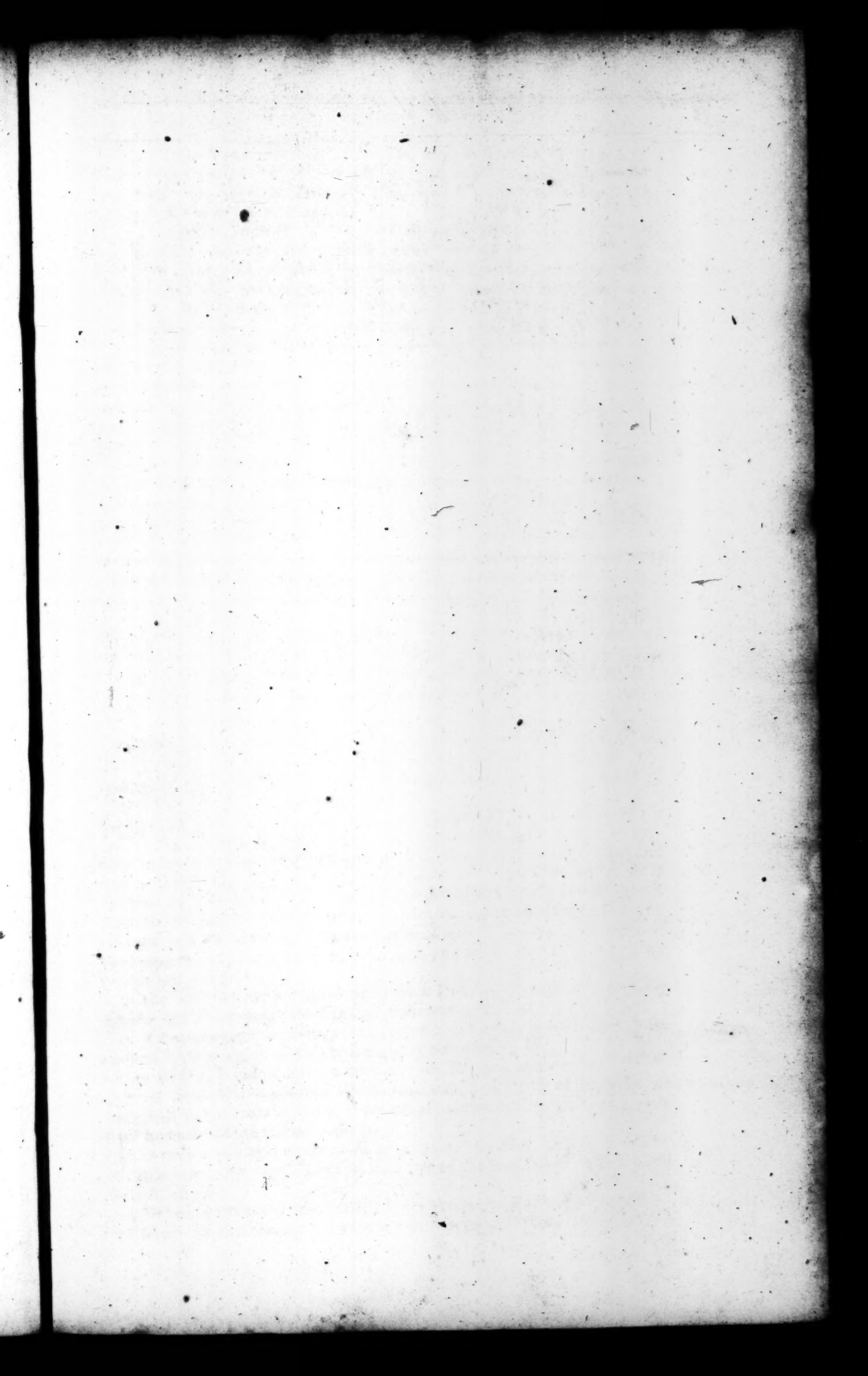
Rom. 8. 16. *The spirit it self beareth witness with our spirit, that we are the Children of God,* p. 167

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Speedy

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# Speedy Conversion

The only Means to prevent

## IMMINENT DESTRUCTION.

HEBREWS 4. 7.

*Again he limiteth a certain Day, saying in David, to day after so long a time, as it is said, to day if you will bear his Voyce harden not your hearts.*



Have entered on these Words in the other *University* on a day of Publick Humiliation, as being suitable to the occasion, the chief matter of them being the Doctrine of the Conversion of a sinner.

For as much as God's Judgments are abroad upon the Earth, and hang over our heads, the only means to prevent and remove both temporal and eternal, is our speedy conversion and return unto God. Else he will whet his sword, bend his bow, and make it ready to our destruction, *Psal. 7. 12.* God did bear a deadly hatred against sin in the time of the Psalmist, and so he doth still, for his nature cannot be changed. If we return not, we are but dead men. The eternal weight of God's wrath will be our portion, both here, and in the world to come, if we repeat not.

In the Words there are three observable Points, though not expressly named, yet if we weigh the Context, sufficiently implied.

1. Continuance in sin brings certain death, it hinders us from entering in to God's rest, and out of it there is nothing but death: Or, *Observation.*

2. For as God's Judgments are on particular Nations, and Persons.

3. If particular Nations, or Persons turn away from their evil courses, no hurt shall come near them, or if temporal calamities surprize them, they shall be made beneficial unto them. *Observation.*

God takes no delight in the death of a sinner, not that he should despair of his mercy: but would have us turn out of the broad way, which leads to destruction.

4. It behooves every one speedily to set about the work of conversion. *Observation.*

Especially not this therefore a vain word. I bring you those things, where-

## Speedy Conversion the only Means

on your life depends. . Obeying it, you are *made* for ever, neglecting it, you are *undone* for ever. Unless you embrace this Message, God will bend his bow, and make ready his arrow against you, or rather the arrows which he hath drawn to the head, he will let fly upon you. Know therefore 1. *That continuance in sin brings certain death*, There will be no way of escaping, but by repentance, by coming in speedily unto God.

The words of this Text are taken from *Psal. 95. Harden not your hearts, as in the Provocation, and as in the Temptation in the Wilderness*. If when God calls us, either to the doing of this, or leaving that undone, yet we are not moved, but continue in our evil ways. What's the reason of it? It's because we harden our hearts against him. The Word of God; which is the power of God to salvation, and a two-edged sword to sever between the joints and the Marrow, The strength of the Almighty encounters with our hard hearts, and yet they remain like the stony and rockie ground: whereon though the Word be plentifully sown, yet it fastens no root there, and though for a season it spring, yet suddenly it fades and comes to nothing. We may, haply have a little motion by the Word yet there's a rock in our souls, a stone in our hearts, and though we may sometimes seem to receive it with some affection, and be made as it were *Sermon-sick*, yet it holds but a while, it betters us not: Why? because it's not received as an ingrafted word. Therefore saith St. James, *Receive with meekness the ingrafted word*, James 1. 21. Let the word be ingrafted in thee; one sprig of it is able to make thee grow up to everlasting life. Be not content with the hearing of it, but pray God it may be firmly rooted in your hearts; this will cause a softning. *To day if you will hear his voice, harden not your hearts against Almighty God.* If you do, expect him also to come against you in indignation. Harken what he saith by his Prophet. *I will search Jerusalem with candles, and punish the men that are settled on their lees, that say in their heart the Lord will not do good, neither will he do evil*, Zeph. 1. 12. Mark, *I will search Jerusalem with candles, and punish those that are settled on their lees.* When a man is thus settled and resolved to go on in his sins, to put the matter to the hazard come what will come, there's a kind of *Atheism* in the soul. For what do's he but in a manner reply, when God tells him by his Minister that he is preparing the instruments of death against him, do you think us such fools to believe it? What does this but provoke God to swear that we shall never enter into his rest. What's the reason of this? It's because men are not shifted, they have no change, they are settled on their lees. *Moab hath been at ease from his youth, he hath been settled, and hath not been emptied from vessel to vessel, neither hath he gone into captivity*, Jer. 48. 11. Consider we whether our security comes not from the same cause: We have not been emptied from vessel to vessel, we have always been at rest. Why have we so little conversion? There are two things hinder it: the hardning of a mans heart against the Word: and our settling our selves on our lees. When we have no change in our condition, we are secure, we never see an evil day. That makes us say, with the Sensualists in the Prophet, *To morrow shall be as this day, and much more abundant*, Isa. 56. 12. And this is that, which slays the foolish person. *Wo to them that are at ease.* It were better for thee to be emptied from vessel to vessel, to go into captivity. For as long as a man continues thus in an unregenerate condition, he can look for nothing but troubles; certain Judgments must necessarily follow, and as sure as God is in Heaven, so sure may they expect misery on Earth: and they shall receive the eternal weight of God's wrath, treasured up against the day of wrath: Therefore there is a necessity of our conversion, if we will keep off either temporal, or eternal wrath. Our Saviour makes it the case of all impenitent sinners, to be liable to wrath: One Judgment befel the Galileans, another those on whom the Tower of Siloam



*Siloam fell* : But what saith our Saviour, *Suppose you that these were greater sinners above all the men of Jerusalem? I tell you nay, but except you repent you shall all likewise perish*, Luke 13. 3. All, every Mother's Son here present, if you turn not from your sinful courses, God will meet with you one time or other, if you harden your hearts against him, be sure. *Who ever hardened his heart against God and prospered?* Job 9. 4. As long as a man is in this condition, his state is woful. As many as are in the state of unregeneracy, are under the power of Satan, 2 Tim. 2. 25, 26. Mark the Apostles words, *In meekness instruct those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth. And that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will.* The state then of the hardened and settled on their lees, is as of a bird in a cage, taken alive, at the will of the Fowler. So it is here, as long as we continue obstinate, and hardened, we are taken alive at Satan's will, we are at his disposing. While we are at liberty, we are way-laid by his nets and traps, and taken, we are at his pleasure : As long as we are hardened in heart, we are in the Devil's cage : true repentance is that, whereby alone we purchase our freedom, whereby we recover our selves ; and therefore in Rom. 2. 5. *Hardness of heart and impenitency* signifie the same thing. *After thy hardened and impenitent heart thou treasurest up unto thy self wrath against the day of wrath.* Mark then : what's a hard heart? It's an impenitent heart. Dost thou harden thy heart? Then know that for the present thou art a dead man. If notwithstanding all God's threats out of his word, thou art not a jot moved, thou art dead whilst alive, as *the woman that lived in pleasure*. And if thou continuest so, thou treasurest up wrath against the day of wrath, and the just revelation of God's Judgments. God's word is the especial means to recover thee. A man that is in a swoon, they rub him to recover him, because there's life in him; but if dead, strong-waters, or any thing else cannot restore him. Examine thy self then, does the working of the Word rub, and gall thee? It's a sign there is life in thee; but if it make no impression, it moves thee not, it's a sign of a dead heart. Consider then the danger of this condition for a man to resolye on his evil courses, never purposing to alter matters. It exceedingly hastens God's Judgments.

But leaving this, I proceed to the second Point, which is to direct us how to work our escape. Though God threatens us, yet if we have but the grace to look about us, and remember our selves : If God do but cause us to consider we have to deal with a merciful Father, and make us meet him by humiliation, then though our sins were as scarlet, yet submitting our selves to our Judge, living as obedient Subjects the storm shall pass from us : So that this is the Second Point.

2. *Notwithstanding God threatens us, yet if he gives us but grace to repent, and bethink our selves, let our sins be never so great, we may be sure of mercy.*

O that we could see with what a gracious God, we have to deal! Canst thou but humble thy self? All these things shall speak peace unto thee. As an impenitent sinner is under the power of Satan, and liable to all misery : So contrariwise who ever returns and seeks the Lord, is sure to be under his wings, and free from all evil. Thinkst thou that God makes use of threatnings for thy hurt? No, he deals not with us as an angry Judge, but as a compassionate Father; men will take an enemy always at an advantage, when they may do him most hurt. God's terrors overtake us, he threatens us, that he will do this and this, that we may prevent it. He knows that unless his terrors awake us, we will rest secure. Before he smites us, he tells us. *He will whet his sword : He hath bent his bow, and made it ready : He hath prepared his instruments of death*, Psalm 7. 12, 13. He could shoot thee presently, and instantly run thee through, but he

threatens thee, that so he may not strike thee. *Non te vult percutere qui tibi clamat, Observa*, He that saith: *Look to your self*, hath no intention to strike thee. See what the Prophet *Amos* denounces from the Lord, *Cap. 11, 12. I have given you cleanness of teeth, I have with-holden rain, v. 6, 7, 8. I have smitten you with blasting and mildew, v. 9. I have sent amongst you the Pestilence, v. 10. yet have you not returned unto me. Therefore thus will I do unto thee O Israel, and because I will do thus unto thee, prepare to meet thy God, O Israel, v. 12.* What Judgments have befallen us, have befallen us for our own use, if so be we will be warned by them. The reason why God saith, he will overthrow us, is not because he means to do it, but that we may prevent him by repentance. Look into *Jer. 3. 1.* and see what wonderful passages are to this purpose: There's a Law-case. *If a man put away his Wife, and she go from him, shall he return unto her again? Shall not that Land be greatly polluted? But thou hast plaid the Harlots with many Lovers.* And in the *20. v. As a Wife treacherously departeth from her Husband, so have you dealt treacherously with me, O house of Israel.* And yet see God's unspeakable mercy. *Return again unto me. And 23. v. Return ye back-sliding Children, and I will heal your back-sliding: turn to me, and I'll not cause mine anger to fall upon you. Only acknowledge thine iniquity that thou hast transgressed against the Lord thy God, v. 13.* See God supporteth us the worst and vilest of all, and yet as it were intreats us to return. See then the Conclusion of the second Point; how, if God give us but grace to repent, let our former evils be what they will, the danger is past, the terror I mean of eternal destruction; so that you may say, and not in *Agag's* delusion, the bitterness of death, the second death is past, *1 Sam. 15. 32.*

But I leave this and come to the Third, for which I chiefly chose this Text. You have seen how dangerous a thing hardness of heart is, how it brings certain death: and that if we have the heart to repent, we are safe. As to make it appear in an instance. It's not the falling into water, but the lying under it that drowns a man. Art thou fallen into sin? only lift up thy head: if thou canst be but thus happy, the promise of salvation belongs to thee. The main thing then is this.

3. *It behooves us to set about the work of conversion and repentance presently.*

God is angry with us, and we know not whether God will execute his Judgments on us this day or no, therefore go about it presently. God will remove all our adulteries, and put away all our sins, if we will come to him within a day. Now what madness is it to neglect it? *After a certain time* (saith the Apostle) according to that in the Psalmist, *Psalms 95. God hath limited a certain day: Thou hast provoked the Holy Ghost, and now he limits thee a day, Heb. 3. 7. Wherefore* (saith the Holy Ghost) *to day if you will hear his voice.* Now is it safe think you to pass this day? A hard heart is a provoking heart, and as long as it continues hard, it continues provoking God, and despising the Holy Ghost. *To day therefore hear his voice*, that is, this present day. But which is that day? It's this very time, wherein you stand before God, and in which you hear me. If you embrace the opportunity, happy are you; if not, you shall give as dear an account, as for any thing you ever heard in your life. There is no dallying with God, take his proffer, take him at his word, in a matter of salvation. He calls to thee to day, peradventure he will speak no more, therefore *Heb. 4. 7.* we shall find it's a limited day. *Exhort one another to day, whilst it's called to day, lest any of you be hardened through the deceitfulness of sin, Heb. 3. 13.* While it is called to day, that is, stay not till to morrow, but embrace the present opportunity. This day God holds out the golden Scepter, and *my life for yours*, if you accept it you shall



shall be saved. If you take it not to day, your heart will be more hardened to morrow; and so it may be you will never touch it; your hearts will be like stones, and you'll be incapable of yielding. *God is angry with us*, Psal. 7. 11. Why? He is our adversary, because we bear arms against him, and will try the mastery with him. We oppose him in hostile manner as long as we continue sinful against him. What's the best counsel in this case? *Agree with thine adversary quickly while thou art in the way with him*. It's wisdom to do that soon, which must of necessity be done. If it be not, we perish for ever. *Kiss the Son, lest he be angry, and thou perish from the right way*, Psal. 2. ult.

*Obj.* But what needs such haste, I may do it hereafter, when I come to my journeys end? *Obj.*

*Sol.* There needs haste. The day is limited. A thousand to one, if God be angry, but we perish from the way. *I have heard thee in an accepted time, and in the day of salvation have I succoured thee, behold now is the day of salvation*, 2 Cor. 6. 2. It's a day of salvation, and would not we be glad to know this time? Behold this is the accepted time. *Seek the Lord while he may be found, call on him, while he is near*. This is the accepted time, this is the day of salvation, *Esa. 49. 8*. Embrace this time, for now he may be found; this instant is the time, the *τὸ νῦν*, the present now. God at this time stirs the Waters, if now thou wilt step in and close with God, casting down thy weapons, then this will be the day of thy salvation; this is called, as Gods day, *so our day: O Jerusalem, Jerusalem, if thou hadst known in this thy day, the things that belong unto thy peace, but now they are hidden from thine eyes*, Luke 19. 42. Mark, *If thou hadst known in this thy day*: So that if we pass by in this acceptable time those things which belong to our peace, they will be hidden from our eyes. Therefore should the enemies of Jerusalem lay her even with the ground, because she had neglected this opportunity, the day of Gods visitation. Wilt thou be so hard-hearted, as to put from thee Gods grace? If thou findest now that Satan hides this from thee, and perswades thee to do it to morrow, and to take a day of thine own, neglecting Gods day, Know and remember that he is a *liar* from the beginning.

Give me leave to press this to you, for nothing more brings destruction, then this putting from us the proffers of Gods grace; unless we return to the Almighty, humbling our selves there will be *bitterness in the end*. There's the matter, whether God must wait on us, or we on him? This is the day of salvation, saith God, and we must take time to think of it, whether it be seasonable or no. Alas

1. By this means we incur the highest presumption: And this is no light thing inconsiderately to be passed over. Shall God offer you such a proffer, and you be so presumptuous, as to think such a one more seasonable? It's high presumption for thee to make thy self wiser then God, to neglect that he perscribes, and that with a promise too, as if thou hadst God at command. If thou resolve to take to morrow, it is requisite that thou have.

1. Space to repent, and  
2. Grace to do it. Now neither of these are in thine own hands, if they were, thou hadst ground for a farther delay. If thou hadst power to say, I will live so long, or couldest by thine own might prolong thy life, it were something, but it's otherwise. In refusing Gods proffer, thou refuseth him, that hath thy life in his hand. What high presumption is this? See it in *Jesabel*, Rev. 2. 21. *I gave her space to repent, but she repented not*. As if God should have said, it's I gave it her, I gave her time to live, I might have cut her off in the midst of her Whoredomes. Observe here by the way the reason why God gives us this space; it is to repent. What presumption must that be, when we will go quite contrary to

## Speedy Conversion the only Means

to God? And because we have space, therefore we will not repent. Why does not God smite thee from heaven, when thou thus audaciously settest thy self against him? Why do's he not strike thee with a thunderbolt? Sure he gives thee this space not to spend idly, but to another end; not to follow our lusts, neglecting Gods call, but that thou mayst remember thy self, and return with all thy heart. Remember those words of the Prophet, *My times are in thy hand.* Psal. 31. 15. He said not, my times are in mine own hands; for he knew it was grand presumption. Why then should any challenge that to himself, which belongs to God, as if he were the Lord of his own life, supposing Gods call unseasonable, and that he may think on it better hereafter? May not a young man die soon? Now an old man cannot live long. Many strong and lusty men are brought to the Grave as well as the weak and feeble. And why should we suffer Satan to abuse us thus? Thy space then is preserved in Gods hand, and therefore thou mayst not be Lord and Master of it. But admit God grant thee space, yet thou mayst not have the grace to do it. What was *Jezabels* case, *Rev.* 2. 21. *Though God gave her space, yet she repented not.* What canst thou tell, what may then become of thee? perchance thou mayst live long, yet mayst thou never find as much as thy thoughts on repentance, much less the grace to do it: Thou mayst not have a desire that way, much less perform it. Repentance is not a thing at our own command. *In meekness* (saith the Apostle) *instruct them that oppose themselves, if God peradventure will give them repentance to the acknowledgment of the truth,* 2 Tim. 2. 25. *If God will give it them.* It's a thing then (it should seem) in Gods hand, it's his proper gift. Mark, the Apostle would have Gods Ministers to be humble and meek; but how many are of other spirits? If anothers opinion be contrary to theirs, they are in a heat presently, as if a man were master of himself and of his own heart, to believe what he would. No, no, Repentance is a grace out of our reach, it's not in a mans own power. Be meek therefore in instructing. What needs passion? That helps not the matter. The opening of the eyes of the blind is in Gods hands; thank him for what thou seest, and know that 'tis his gift, *Acts* 3. 31. The Apostle speaking of our Saviour Christ, saith, *Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins.* The grace of repentance then is no Herb growing in our own Garden, it's a gift of Gods bestowing. And to this purpose is *Acts* 11. 18. *When they heard these things, they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repentance unto life.* As God grants life, so repentance unto life. *I have heard Ephraim bemoaning himself thus,* saith the Lord, *Thou hast chastised me, and I am chastised as a bullock unaccustomed to the yoke, turn thou me, and I shall be turned,* Jer. 31. 18. And to the same purpose, *Lam.* 5. 21. *Turn thou us unto thee, O Lord, and we shall be turned.* As if Zion should have said, we are no more able to turn our selves then a dead man. *After that* (saith Ephraim) *I was turned, I repented, and after I was instructed, I smote upon my thigh: I was ashamed, yea even confounded.* See then what an high presumption it is for a man to presume he hath this grace of God at command: But as it is high presumption, so

2. It's the highest contempt and despising of the grace of God. *Rom.* 2. 4. *Despise thou the riches of his goodness, and forbearance, and long-suffering?* Thus is it here. God gives thee space: Thou hast it, but imployest it not in what God gave it thee for. Thou deferrest the main business; and the Apostle accounts it no better then despising the proffers of Gods grace and goodness. Dost thou think God will take this at thy hands? Wilt thou despise him, and think he'll not despise thee? *With the froward he will shew himself froward.* God will come on a suddain, if thou makest not use



use of thine opportunity, and take all away from thee. The threatening is plainly laid down, *Rev. 3. 3. If thou shalt not watch, I will come on thee.* It's spoken to us all, and therefore concerns us all: *Whosoever hath an ear to hear let him hear.* They are God's words, I have spoken to you this day, and you shall be accountable for them: let not the Devil steal this from you, hold it fast, this is your day: *If thou shalt not watch, I'll come on thee suddenly as a Thief.* It's the heaviest Judgment can come on unconverted persons, irregenerate souls, not to awake till God comes on them, never to bestir themselves till hell rouse them up. Thus will it be with us, unless we awake by repentance, God will come stealing on us as a thief by suddain death, and speedily cut us off.

To pray against suddain death, and not to fit thy self for it, is to add contempt to thy presumption and rebellion. The wise man tells us, *That man knoweth not his time, as the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time, when it falleth suddenly upon them, Eccles. 9. 12.* Mark, when it falls suddenly, at unawares, here's the wisdom then to provide that thou mayst not be taken suddenly. *If the good Man of the house knew at what time the Thief would come, he would have watched, and not have suffered his house to have been broken up, Matth. 24. 43.* And therefore Christ counsels us to watch, *since we know not the day nor hour when the Son of man cometh,* Here's the difference then between wisdom and folly. Hereby may we know whether we are wise men or fools, if we foresee this day, and provide for it, it's an argument of wisdom, if we watch, so as that when it falls, it may not fall on a suddain on us. If we are negligent of this day, and suffer our hearts to be dead as *Nabal's like a stone, 1 Sam. 25. 37.* He had a great time of repentance, ten days, yet repented not, for his heart was dead, and like a stone; and this may be the case, if thou despisest the day of thy salvation, God's day, and thine own day too, thou mayst be a *Nabal*, no more moved than a Pillar in the Church, as I have found some by sad experience.

But you may reply, I suppose God will not take me at an advantage, I trust I shall have life and space, and not *Nabal's* condition; I hope I shall have my wits about me to be able to cry, *Lord have mercy upon me.*

But suppose God gave thee a tender heart, and thou art sensible of thy danger, that so thou call and cry earnestly to God for mercy, yet this is a miserable condition. Thou shalt find it will not be enough to cry, *Lord be merciful to me.* If thou neglectest him here, he will cry *quittance* with thee on thy death bed: Nor do I speak this of my self; No: Look what *Wisdom* saith, *Because I have called and you refused, I have stretched out mine hand, and no man regarded, but set at nought all my counsel, and would none of my reproof, I also will laugh at your calamity, I will mock when your fear cometh, Prov. 1. 24, 25, 26.* As if he had said, you refused me on my day I called and cried unto you, but you set at nought my words, and rejected my counsel, and were wiser than I, therefore will I laugh at your destruction: when you are in misery I will mock and deride, in stead of succouring. A terrible thing will it be, when in stead of hearing outcries to answer them, he shall deride us, and laugh at our folly and madness, And in the 28 verse, *Then shall they call upon me, but I will not answer, they shall seek me early, but they shall not find me.* See what folly then it is to let slip this time. This is the acceptable day, *Isay 55. 6, Seek the Lord while he may be found, call on him while he is near.* When a man refuses God's day, God will not hear his prayer, all his sighs and sob, his groans and cries, shall not prevail, *Isay 66. I will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear.* When men will needs be choosers of what  
God

God would not have, God will have his choice too, and it shall be that which will be displeasing to them. *I will choose their delusions, and will bring their fears upon them.*

## HEBREWS 4. 7.

*Again he limiteth a certain day, saying in David, to day after so long a time, as it is said, to day if you will hear his voyce, harden not your hearts.*

**T**He last day I entred on the opening of this place, and shewed; How the Lord had proposed a limited time for our conversion unto him, in which we should hear and obey his voyce.

We shewed farther how it was Satan's policy to make men seem wiser than God, that when God proposes a certain time, and limits us a day, wherein he will be found, we will not have *his*, but our *own*. True, say we, God calls on us, and it's *fit* and convenient to hearken unto him; but yet I'll stay for a more seasonable opportunity. There is nothing provokes God so much against us, as when we will thus scorn that acceptable time he hath proposed: Nor can there be a greater hinderance to repentance, then to stop our ears at his counsels, and to suffer him to call and cry unto us so long, and yet to abuse his patience by a foolish neglect. It accuses us of Rebellion, and high presumption, on such infirm grounds, to put from us the day of salvation. Folly it is in the highest degree to trust on the future, when as in our own hands we have neither *space*, nor *grace* for such a business. God is the Lord, and owner of them both, and will not part with his Prerogative. *Go to, you that say, to day or to morrow we will return unto the Lord,* You add to presumption both *folly* and *Rebellion*. Jezebel had *space* to repent, yet she repented not, for she had not the *grace*, *that*, without *this*, will not benefit.

Seeing then these are not in your power, *harden not your hearts, as in the provocation*: nor offer despiht unto the Holy Ghost, by whom you are sealed to the day of redemption, Ephes. 4. 3. If we embrace not God's day, we despise the riches of his goodness, long suffering, and patience. Rom. 2. 4. *Despiseest thou the riches of God's grace, not knowing that the long-suffering of God leadeth to repentance?* There can be no higher presumption then this, to bid defiance to the Spirit of God: Nor can there be greater contempt of mercy, then to set light of the time of our repentance, and returning unto God, making that the greatest argument of our delay, which God uses to draw us to him. God gives us *space*, that we may repent, and we repent not, because he gives us *space*: He gives us life, that with *fear* and *trembling* we may set about the business of salvation, and we (through strong delusions) put from us the proffers of his grace, as if they were unseasonably offered. What madness is it to frustrate the Almighty of his ends and purposes? *The Lord is not slack touching his promise*, 2 Pet. 3. 9. It's a great *stop* and *hinderance* to our progress in goodness and the work of repentance, when we distrust God, and take him not at his word. He sends abroad his Embassadors, who proclaim, *This is the accepted time, this is the day of salvation, to day if you will hear his voyce, harden not your hearts*; 2 Cor. 6. 2. Psalm 95. 7, 8. yet we put this day from us, and say hereafter is a more acceptable time. I have this *delight*,  
this



this *Pleasure* to take first in the World, I am not so weaned from it, as I would be. As if God would take it well from our hands, that we should then return to him, when there is no remedy. He first use all the pleasure the World affords me, and then; *Lord have mercy on me*, will serve the turn. This is the very stifling of the beginning and proceedings of Christianity. Let this be well and speedily weigh'd, as we tender our good and comfort.

*Obj.* But may some say, what needs this haste, may we not use leisure? *Obj.* *Soft and Fair*, goes far.

*Sol.* True, *Soft and Fair* goes fairly in the way. In this case, though *Sol.* thou go but softly, thou mayst come to thy journey's end; but the doubt remains still, there is a question whether thou art in the way, or not. Happy are we if we are, although we can but halt and limp on, in this way: although this should be no ground for us to content our selves therewith. We must not trifle in the wayes of holiness. It's that concerns our life, and must be seriously thought on, and that speedily too. Mat. 3. 25. *Agree with thine Adversary quickly while thou art in the way with him.* God is thine Adversary, unless thou agree with him speedily; his patience will break forth into his fury. Psal. 2. 12. *Kiss the Son lest he be angry, and thou perish from the right way.* Thou hast no assurance of thy life, thou mayst be snapt off, whilst thou thinkest it time enough to repent and return. As long as we go out of the way of repentance, we are in the way to Hell, and the farther a man goes in a wrong way, the nearer is he to Hell, and the greater ado to return back: and in this regard *Soft and Fair* may go far; but 'tis far out of the way, far in the way to perdition and destruction. As long as we are out of the right way to Heaven and happiness, we are in the path, that leads directly to the Chambers of death.

But let me in this particular rip up the heart of a natural man. What's the reason, that when God gives men a day, and cries out, *This is the day of salvation, this is the accepted time*, what in the name of God, or the Devils name rather (for he is the adversary, who maligns our Salvation) should cause them, to put salvation from them? To defer and desire a longer time? Thus a natural man reasons with himself, I cannot so soon be taken off from the Profits, and pleasures of the World; I hope to have a time, when I shall with more ease and a greater composedness of mind, bring my self to it: or if it be not with so much ease, yet, I trust, in a sufficient manner, I shall do it: Wherefore, for the present, He enjoy the Profits, and Delights of the State, and Condition, where I am; I will solace my self with the pleasures of sin for a season, I hope, *true repentance* will never be too late.

This is well weighed; but consider, whether these thoughts which poise down our hearts, be not groundless; see, whether they will hold water at the last; and whether in making such excuses, to great presumption, we add not the height of folly. To pretend for our delay, the Profits and Pleasures of sin, and yet hope for Heaven at the last, as well as the generation of the righteous; it's but a meer fallacy, and delusion of Satan, to fill our hearts with such Vanities: Can it be expected, that we should have our good in *this World*, and in the *World to come* too? This is well, if it might be.

But let us try the matter, and begin with your first branch.

You are loth to part with your Profits, and Pleasures.

But consider, what a grand iniquity this is. Can you offer God a greater wrong and indignity? *Do you thus requite the Lord you foolish and unwise?* Dost thou think this the way to make thy peace with God, whom thou hast offended, as long as thou mayst to be a Rebel against him? What a high dishonour is it to him, that thou shouldst give him thy feeble and

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## Speedy Conversion the only Means

doting old age; and the Devil thy lively and vigorous youth, thy strength and spirits? Dost thou think he will drink the Dregs, and eat the Orts? Will he accept thee in the next World, when thou thus scornest him in this? If you offer the Blind for sacrifice, is it not an evil? If you offer the Lame and Sick, is it not evil? Offer it now unto thy governour, will he be pleased with thee, or accept thy person, saith the Lord of Hosts? Mal. 1. 8. But mark how he goes on, v. 14. Cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing. Mark, God accounts such service a corrupt thing, and the Person that offers it a mere Cheat, a Deceiver. Never look for a blessing from God in Heaven, when thou sacrificest to him such corrupt things. No, thou art Cursed of God, as long as thou continuest in this Hypocrisy. We are to offer and present our selves a living sacrifice, holy and acceptable unto God, Rom. 12. 1. Now judge whether they offer God the living, who say, when my doting days come, my lame days, that I cannot go, my blind dayes, that I cannot see, Ile offer my self a sacrifice to God, Will this be acceptable to him? Is not this Evil, saith the Lord, to offer me such a corrupt thing? Nay more, he's accursed that offers such an offering, such a polluted sacrifice. God will not like with it; when we serve our selves first with the best and choise? Do you thus requite the Lord? Do you think he will accept it at your hands? Go offer such a gift to thy Ruler, to thy Prince, will he accept it, or be pleased with it? No, a Landlord will have the best, and the choice; and it must needs provoke God, when we give him the refuse. I am King of Kings, saith the Lord, my name is dreadful, and I will look to be served after another manner. Let no man then thus delude himself with vain hopes, but let him consider, how dishonourable a thing it will be to God.

2. And how unprofitable to him, whoever thou art. Indeed, we cannot be profitable unto Him Properly as he that is wise may be profitable to himself. Job. 22. 2. But he is so gracious a master, that he esteems our sincere and seasonable service, to be his own gain, and our sloth and neglect to be his detriment, he accompts our destruction to be his own loss. Now its the ready way.

1. Its the ready way to thy Destruction. Heaven, and happiness, and eternal life, are laid up for those that embrace the acceptable time; death, horror, and eternal misery for those that refuse it; and wilt thou hazard Soul and Body on this? Moses, on this ground, did rather choose to suffer affliction in this World with the people of God, then to enjoy the pleasures of sin for a season. Hebr. 11. 25. When these things are past, what profit will you have of those things, whereof then you will be ashamed? Nay, whereof (were thine eyes open) thou wouldst now be ashamed; and happy wouldst thou be, if thou wert (as the converted Romans were) even now ashamed. Rom. 6. 21. Shame accompanies Sin so constantly and unavoidably, that even repentance it self removes it not. The Romans, now Christians, were ashamed, for what they had done, before they knew Christ. When a man comes to see truly and thoroughly into himself, he will find no profit of such things as these: Death will certainly follow us, not only Temporal but Eternal; also if we Repent not the more speedily, that's all the profit we shall find.

2. But suppose thou prevent everlasting death by repentance, yet what profit is there of those things whereof we are now for the present ashamed? The best can come is shame.

3. Thou art loth to part with the Pleasures of sin for a Season, and hereafter thou thinkest thou canst amend all. But consider the particulars, and then shall you see how you are befool'd in your hearts and souls. Believe it for an undoubted truth, there's nothing in the World, by which Satan more



more deludes a man, then by this perswading him to neglect his day, and that he may repent well enough hereafter. That you may expel this suggestion out of your *Souls*, pray unto God that he would go along with his *Word*, and cause you to lay this to heart, that by his *spirit* your understanding may be *enlightened* to see the *truth*. Though I make this as clear as the Sun, that it is a false supposition, and mere folly, on which we build, in deferring our return to God, yet God from Heaven must teach you, or you will be never the wiser. Know therefore that this very day God reaches out the *Golden Scepter* to thee, and what folly were it no neglect it, since thou knowest not whether he will ever proffer it thee again? And assure thy self, that he is a *Liar* that tels thee, thou mayst as well repent hereafter, as now: and this will appear, whether we consider, *the order of outward things in the World, or the nature of sin.*

1. For external things, every Age after a man comes into the World (if he embrace not the present opportunity for repentance) is worse than other, and are each of them as so many *Clogs* which come one after another to hinder it. As for thy *Childish Age*, that's mere *Vanitie*, and thy *riper Age* will bring many *Impediments* and *Hinderances*, that youth never thought of. Thou art then troubled about many things, and perplexed, how to provide for maintenance; in the midst whereof know, that thou hast not a body of *Brass*, but a *Corruptible* and *Fading* body: and yet such is the *Folly* of the heart of man, that the less *Ground* he hath to go, the fewer *Days* to spend, the more he often provides, and is the more covetous. Consider that the wisest of men gave thee this counsel, *Remember thy Creator in the day of thy youth, before the evil dayes come, wherein thou shalt say, thou hast no pleasure in them.* Eccles. 12.1. Here we find it's a youthful thing, and should be a young mans Practice: Not according to that devilish saying, *a young Saint and an old Devil*: But *Remember thy Creator in the dayes of thy youth.* The more sin thou committest, the more unapt thou art to Repent. Custome in sinning makes thee a *Lot*; The elder thou growest, the more loth to go out of *Sodom*. Besides,

1. Order of outward things.

2. Consider, what sin is in its nature. It is a weight, Heb. 12.1. *Let us lay aside every weight, and the sin which doth so easily beset us.* Sin is then a weight, and so an *Heavy* thing; but add sin to sin, a weight to a weight, and it becomes *Heavier* and *Heavier*. A man that is in the state of impenitency, hath this weight laid on him, and is subject to the Devil, in a state of *Rebellion* against God: A man now in this estate is weighed down, what will he be, six, seven, or ten years hence, going on in his impenitency? How will he then shake that off, which now he cannot free himself of? He must hereafter *Buckle* against it with a great deal of disadvantage, and *Wrestle* with more difficulty. One sayes well, that if we consider of sin aright, it's like the rising of water, over which a man being to pass, and finding it *Higher* then it was wont to be, he stayes a while, and then tryes again, and finds it *Higher* then before: he stayes yet longer, till it become unpassable, so that he may not adventure without great disadvantage. Thus it is with sin: Now peradventure the *Waters* of iniquity are *Passable*, if thou wilt, thou mayst go over, but if thou delayest the adventure, the streams of sin will run together into one Channel, and be more difficultly passed. Thou shalt find them like the *Waters* in *Ezek.* rising from the ankles to the *Knees*, from the knees to the *Loyns*, till they become *Water*, in this indeed unlike them, not to *Swim* in, as they were, but to *Sink* in, like the *Waters* of the *Red Sea* returning in their force in which *Pharoah*, and his Host sank down as a *Stone*, nay as *Lead* when the *Wind* of the Lord blew upon them. *Exod.* 15. 5, 10.

2. The nature of sin.

Sin is compared to cords.

Take another Metaphor from the Scripture: The Scripture compares sin to *Cords*, which are instruments of binding, and the mystery of the Gospel is expressed by *binding and loosing*; *Whose soever sins you shall bind on Earth, they are bound in Heaven, but whose sins ye remit, they are remitted.* Mat. 18. 18. Joh. 10. 23. Every sin thou committest is a bond, and binds thee hand and foot, against the Judgment of the great day. Therefore it's said, *His own iniquity shall take the wicked, and he shall be bound and holden with the cords of his sins.* 23. Prov. 5. 22. Now consider what folly it is, when a man shall say, though my sins are so many *Cords* difficult to be broken, yet I'll not trouble my self about it in my younger days, but I'll stay till my old age, and then I hope I shall be the better able to break these *Bonds*, and cast all these *Cords* from me; when as every iniquity I commit is as a new cord, which binds me faster and faster. Is not this *Madness* it self to think so, that in our younger Years being scarce able to break one of them, in our Dotage we shall be able to break ten thousand together? And certainly this is the disposition and nature of sin.

To defer repentance hardens the more

3. But add hereunto the Argument in the Text: *To day if ye will hear his voice, harden not your heart*; But repent while it is called to day. Shewing that if we pass this Day, we shall be Harder and Harder. Wherefore, saith the Apostle, *Exhort every one another daily while it is called to day, lest any of you be hardened through the deceitfulness of sin,* Heb. 3. 13. As if he had said, if thy heart be Hard to day, it will be Harder to morrow. Custom in sin hardens the heart, and takes away the sense of it. Wherefore saith the Apostle, *I speak after the manner of men, because of the infirmities of your flesh; For as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity, even so now yield your members servants to righteousness, unto holiness,* Rom. 6. 19. So that we see if a man once give himself up to sin, he will not be satisfied therewith, but will give himself up to iniquity unto iniquity. What's the meaning of that? It's as if he had said, if we give our selves up to iniquity, we will not rest there, but we'll add iniquity, unto iniquity, Sin unto Sin: we will be brought to such a custom in evil, as that it will be easier for a black-moor to change his skin, and a Leopard his spots, then for those that have been accustomed to do evil, to learn to do well, Jer. 13. 23. It will be to as much purpose to wash an *Ethiopian*, as to go to put off that ill custom, and shake off that second Nature. Sin is a Hammer, and sin is a Nail too. Every sin strikes the former sin home to the Head, that whereas before it might easily have been drawn out, it roots it in so fast, as that it can very hardly be plucked out. Mark how the Apostle describes this cursed nature of sin: *Having eyes full of Adultery, and that cannot cease from sin, beguiling unstable souls, a heart they have exercised with covetous practices,* 2 Pet. 2. 14. What makes a man prompt in any thing but Exercise? When a man is exercised in sin, see the event of it: it brings him to that vicious habit, as that at length he cannot cease from sin. If a man deal with a young twig, it will bend, and break at his pleasure; but when it comes to full growth, it's past his strength. So fares it with sin: if thou dealest with it whilst thou art Young, and it in thee, before it hath taken Root, thou mayst easily wield it, at least with more facility, then otherwise thou couldst; but if thou let it run on to Confirmed Habits, it becomes immovable. Wherefore saith the Apostle, Heb. 12. 1. *Let us lay aside the sin which doth so easily beset us.* The reason is evident, because, else we shall be so hardened, as that we shall not be able. A man that hath a green wound, if he'll seek for his cure betimes, it may be quickly, and easily remedied; but through delay, it begins to fester, and must be lanced to the quick, not without great Pain and Anguish to the Patient. Sin is such a wound; if it be let alone, it corrupts; and Proud flesh the more grows up, the longer the



the cure is *delayed*. This therefore should be a chief thing we should take heed of, how we put from us *Gods time*, and the *Proffers* of Mercy, till another day.

2. But there are another sort, as greatly *besool'd*, as these, yea more, if more may be: and those are they who put it off till the *Hour* of their *Death*, till the last *gasp*, as if they desired to give God, as little of their service, as possibly they might, who think if they can but cry *Peccavi*, and *Lord have mercy on me*, when their breath departs their bodies, they shew a good *Disposition*, and perform such *Acceptable service*, as that God cannot chuse, but grant them a pardon: But think not all will be surely well, because thou hastest to *shake hands* with God, at thy *Journeys end*, when thou hast not walked with him the way.

The folly of those that defer their repentance till death.

*Obj.* But did not the *Thief* repent at the last on the *Cross*, and why not *Obj.* I on my *Death bed*.

*Sol.* This is no good *Warrant* for thy delay, for Christ might work This *Sol.* miraculously, for the *Glory* of his *Passion*. Dost thou think when in thy *Health*, and *Strength*, thou hast (for several Years) despised the Riches of Gods goodness, and *Forbearance*, and *Long-suffering* that leads thee to *Repentance*, that also as thou art cast on thy *Death-bed*, and ready to breath out thy Soul, the Rocks shall be *Rent* again, and the *Graves opened*, to quicken thy *Repentance* and beget in thee a *Saving Faith*? Trust not therefore on this, nor content thy self with good *Intentions*, but set about the business in good earnest and presently. Our *Death-beds* will bring so many disadvantages, as will make that time very *Unseasonable*: Whether we respect.

1. External hinderances, such as are pangs and pains in thy body, which must be undergone: and thou shalt find it will be as much, as thou well canst do, to support thy self under them. Every noise will then offend thee; yea thou wilt not be able to endure the speech of thy best friends. When *Moses* came to the Children of *Israel*, and told them God had sent him to deliver them, what acceptance found this comfortable message? The Text saith, *Exod. 9. 6. They hearkned not through anguish of their spirits.* See here the effects of *Anguish* and *Grief*: *Moses* spake comfortably, but by reason of their pains, they hearkned not unto him; they were indisposed to give attendance. So shall it be with us on our *death-beds*, through the *Anguish* of our *Spirits*, we shall be unfit to meddle with ought else; especially, when the Pains of *Death* are upon us, the *Dread* whereof is terrible: How will it make us tremble, when death shall come with that *Errand*, to divide our Souls from our Bodies, and put them into possession of *Hell*, unless we repent the sooner. Now thou art in thy best strength, consider what a *Terror* it will be, what a sad *Message* it will bring, when it comes not to cut off an Arm, or Leg, but Soul from Body. Now then make thy *Peace* with God: but that these men are Fools, they would through fear of death be all their life-time in bondage. It's the Apostles expression, *Heb. 2. 15.* The consideration hereof should never let us be at rest, till we had made our *Peace* with God; it should make us break our *Recreations* and *Sports*. The considerations of what will become of us, should put us in an *Extasse*. Nor are these all our *Troubles*; for besides these, outward *Troubles* will then even overwhelm us, when a man is to dispose of his *Wife* and *Children*, *House* and *Lands*, he must needs be very unfit at this time, for the *Work* of *Repentance*. These things will cast so great a damp on his heart, as that he shall be even cold in his seeking after *Peace* with God.

Trust not to death-bed repentance.

It will be  
hard to  
prove death-  
bed repent-  
ance to be  
sound.

2. But suppose these outward hinderances are removed, that neither *Pain of Body*, nor *Fear of Death* seize on thee; neither *Care of Wife* nor *Children*, *Houses*, nor *Lands* distract thee, but that thou mightst then set about it withal thy might, though thou wert in the most penitent condition, that might be to mans seeming, yet where's the *Change* or *new nature* should follow thy *Contrition*, unless we see this in *Truth*, we can have but little *Comfort*. Shall I see a sinner run on in his ill courses, till the day of *Death*, and then set on this work, I could not conclude therefore the safety of his soul, because it's the *Change* of the *Affections*, not of the *Actions*, that God looks after; for the *Fear of Death* may *Extort* this *Repentance*, where the *Nature* is not *Changed*. Take an example of a *Covetous Man*, which dotes on his *Wealth* more then any thing else in the *World*; suppose him in a ship with all his riches about him, a tempest comes and puts him in danger of losing all, both *Life* and *Goods*, in this strait he sticks not to cast out all his *Wealth*, so he may preserve his *Life*; and shall we therefore say he is not covetous? No, we will account him nevertheless *Covetous* for all this, nor that he loved his *Goods* the *less*, but his *Life* the *more*. It's so in this case, when an impenitent person is brought upon his *Death-bed*; he's apt to cry out in the *Bitterness* of his Soul, If God will but grant me *Life*, and spare me *now*, Ile never be a *Drun kard*, *Swearer*, or *Covetous Person*, *more*. Whence comes this? Not from any change of his *Nature*, and loathing of what he formerly loved, but because he cannot keep *these* and *Life* together: Fear alters his disposition, the *Terrors* of the Almighty lying upon him. I have my self seen many at such a time as this, that have been so exceeding full of *Sorrow*, and penitent *Expressions*, that the standers by have even wished their *Souls* to have been in the other *Souls* cases, and yet when God hath restored them, they have fallen into their former *Courses* again; And why is this? But because when *Repentance* comes this way, it alters only the *outward actions* for the *Present*, not the *sinful dispositions*, things that are extracted from a man, alter the *outward appearance*, not the *Nature*. Therefore saith the Lord, *Ile go and return to my place, till they acknowledge their offence, and seek my face: In their affliction they will seek me early*, Hof. 5. last. Mark, when Gods hand is on them, they will seek him: And as in the 6. Chap. I. v. say one to another, *Come let us return unto the Lord, for he hath torn and he will heal us, he hath smitten and he will bind us up*: How penitent were they, when Gods hand was on them: but let it once be removed, and hear how God presently complains of them: *O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as a Morning Cloud, and as the early dew it goeth away*. Mark, thy goodness is as a *Morning Cloud*, such a *Goodness* as is *Extorted*, that is as *Temporary* as *Earthly Dew*! Another considerable place we have in the *Psal.* 78. 34. *When he slew them, then they sought him, and they returned, and enquired early after God*. Was not this a great *Conversion*? When they were in this dismal Condition, they were not troubled with *Cares*, for *Wife* or *Children*, *Houses* or *Lands*, how can we think but that these men died in *Peace*, that were in so good a *Humour*; yet see what follows, *verse 36*. *Nevertheless they did flatter him with their mouths, and lied unto him with their tongues*.

Besides, consider the *Unworthiness* of it; Ile *Forsake Sin*, when Sin *Forsakes me*: We leave it when we can keep it no longer: *Thank you for nothing*, may God say, if you could, you would sin longer, this is that *Folly*, which deferring our *Repentance* brings us to.

But to draw to a conclusion: God hath set us a *Certain Day*, and if we pass the time, wo be to us. For though he is full of *Mercy*, and *Patience* yet *Patience hurt*, oftentimes *harms*, and provokes the Almighty to *Fury*.

God



God will not alwaies strive with man, but his daies shall be an hundred and twenty years, if he convert in that space, and return, well, if not, he shall be swept away. And to this purpose is that parable, Luke 13. 6. *A certain man had a fig-tree planted in his Vineyard, and he came and sought Fruit thereon and found none, Then said he unto the dresser of his Vineyard, behold these three years I came seeking fruit on this fig-tree, and find none : Cut it down, why combreth it the ground ?* There is an appointed time, then fore-ordained by God, wherein he offers us Grace. Let it alone, saith the dresser, *one year more* : It may be seven years, or ten, it may be but two hours ( for ought thou knowest ) that God may offer thee longer, this space. No man knows the time, and its continuance, but he that hath appointed it to this purpose : Which is a point I thought not to speak of, but now I will.

You hear much talk of Gods eternal and everlasting election, and we are to apt to rest on this, that if we are *elect*ed to salvation we shall be *sa*ved, and if not, we shall be *dam*ned, troubling our selves with Gods work of *Predestination*, whereas this works no *Change* in the party *elect*ed, until it come unto him in his own *Person*. What is *God's election* to me : Its nothing to my comfort, unless I my self am effectually *called*. We are to look to this *effectual calling*. The other is but Gods love to *sever* me from the *Corrupt mass* of Adams posterity. But what is my effectual calling ? Its that, when God touches my heart, and translates me from the *Death* of sin, to the *life* of Grace. Before this *effectual calling*, even the *elect Ephesians* were without *Christ*, *Aliens* from the *Common-Wealth* of *Israel*, *Strangers* from the *Covenant* of *promise*, *having no hope* and without *God* in the *World*. Ephes. 2. 12. Now there are certain times which God appoints for this *effectual calling*, wherein he uses the means to work on us, and of which he can say, *what could I do more then I have done ?* And mayst thou not fear an actual *rejection*, since thou hast lived thus long under the *means* of *Grace* ; That God hath waited these, not only *three*, but *many years*, the dew of *Heaven*, continually falling on thee, and that yet thou shouldst remain unfruitful. Dost thou not fear, I say, that dismal sentence, *cut it down why combereth it the ground* ; Gods grace is not to be *dallied* with, as wanton *Children* do with their meats, if we do thus slight him, he may justly deprive us of all. See a terrible place to this purpose, Heb. 6. 7, 8. *The earth which drinketh in the rain that cometh oft upon it, and bringeth Herbs meet for them by whom it is dressed, receiveth blessing from God, but that which beareth Thorns and Briers, is rejected, and is nigh unto cursing, whose end is to be burned.* Consider these places, God calls us, where the *droppings* of his Grace are distilled ; consider then, do we bring forth that fruit which is meet for the dresser, answerable to those continual *distillings* and *droppings* on us ? If our *consciences* witness for us, happy are we, but when there have been these *showers* of grace out of Gods word flowing down upon us, and yet we have received so much *Grace in vain* ; O what can we expect, but a curse in this life, and eternal death in the *World* to come ? What can we look for, but the *fig-trees* curse, which was barren ? The *Tree* was not cut down, but withered : We are *near* the same curse, if we answer not Gods grace. When we have had so long a time, the *Ministry* of the *Word*, and yet suffer it to be lost through our *barrenness*, our condition is *sad*, and *woful*, we can look for nothing, but *withering*. Heb. 6. 9. *But beloved, I must hope better things of you, and such as accompany salvation : Labour therefore to prevent, and arm your selves against this suggestion and fallacy of Satan, and resolve to hear God in this acceptable time, now to set to the work, which if we do, all will be well, God will be gracious to us. If otherwise, we are undone for ever. Till you have learned this lesson,*

Its our wisdom to arm against Satans fallacy, and hearken to God in his accepted time.

you

you can no further. Wherefore let not Satan possess you with that madness, to cause you to pass and let slip this golden opportunity, through a false conceipt, that you may have a more *seasonable* day of your *own*, for *repentance* hereafter. I will not say, that a *death-bed* repentance is alwaies *fruitless*; the *Ancient Fathers*, though they give no encouragement to defer it till then, yet in case it be so long put off, they injoyne it even then. ἕως ὅτι ἐμπνέεις, ἐν ἐσχάτῃ ἡμέρᾳ, ἐπ' αὐτῆς τῆς κλίνης, ἐὰν ᾦς κείμενος ψυχὰν μέλλον ἐξιέναι, τὸ δεῦτε τὸς καὶ τὸ βίος, τότε μετανοήσῃς τὸ καὶ ἡ σὺν χαρίᾳ καὶ κωλύει τὴν τὸ θεὸς φιλεῖν δρωπῆαν, &c. *Chrysost. in Psal. 51. pag. 675, and 705. Edit. Savi-lian.*

*As long as thou breathest, even in the last day of thy life, upon thy bed, when thou art expiring, and about to depart from the Theatre of this life, then repent: the straitness of the time doth not exclude the Philanthropy of God, that love which he beareth to Mankind. Onely remember what I have said of the danger of this procrastination and how unfitting a season it is, for so great a work, and what reasons we have, to judge it seldome serious.*

## GAL. 6. 3, 4.

*For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoycing in himself alone, and not in another.*

**H**AVING entred on the Doctrine of the conversion of a sinner, in that Text, *Heb. 4. 7.* upon which depends our everlasting salvation. I laboured to perswade you of the necessity of taking the accepted time of embracing the proffers of Gods grace, and of the necessity of doing it speedily.

I shewed you that there is a certain time in which God will be found, and that this time was the present time.

I declared unto you the great danger that would follow, if we took not God at his word, but refused his day for a day of our own, as if we were wiser than he; If when God calls, and holds out the *Golden Scepter*, we refuse to draw neer, and touch it: Also what danger there is of being deluded by *Satan*, and our own *hearts*.

I shewed you farther, that the work was half done if this were done, if we could but learn this *lesson*.

And now all that I shall speak will be to little purpose, if this be not first wrought. If it be already wrought in us, blessed are we. Our condition were thrice happy, would God now *strike* in, and cause us to return to himself. It's not good to dally with God, the time may come when it will be too late, when we shall wish he had done otherwise, and taken the *accepted time*.

Now I will go on to a farther point, which is this, when Satan cannot prevail with a sinner, to say to his soul, or to think with himself, I will do it hereafter, or I will at the day of death, when he cannot prevail with him to defer it, and leave it quite undone for the present: then he will give way to his doing a little to it, but it shall be so *superficial*, and



on such false grounds, that he had as good leave it *undone*; For Satan makes him thus conclude with himself, well, since I see it is a duty so necessary, I will not defer, I will not put it off to an hour, but yet I see no such matter required in *conversion*, no such great need of being *new wounded*. But now in the point of *conversion*, there are *two* things to be thought on.

First what *estate* the sinner is in for the present, and then, when he hath made search, and found it to be *amiss*, then the next thing is, he must turn unto God, and resolve to *amend*.

I shall not now stand to speak of that common *aspiration* cast upon Religion, and the waies of God (that men must fall to Heaven by the *Gates of Hell*) of which many are so much afraid: But yet we must not think that our Saviour came to *heal* those, which were *whole* already; he's a God of *Wisedome*, and the *Physician* of the Soul; he comes to find, that which is lost: So that we must be *lost* in our own apprehensions, if we will be found, as David was, *Ps. 119. ult.* He first saith, *I have gone astray like a sheep that is lost, then seek thy servant.* If now we are once *lost*, we are *lost* for ever, if he *seek* us not; therefore we should first consider with our selves, what *estate* we are in now, how the case stands with us at present, that if God should come and strike thee with *Death*, if thou wert now to come to *Judgment*, what would *trouble* thee most, what couldst thou then *answer* him? Therefore since it is uncertain how soon God may deal thus with thee, it is *wisedome* to be always ready. *Law. 3. 40. Let us search and try our ways, and turn again unto the Lord.* Let us first try how the matter stands with us, at the present, let us *examine* our selves and our *ways*, and see if all be well, and then may we go on with *comfort* in the way wherein we are.

But when we have searched, and find things not to go as well as they ought, or that we are not in a *right way*, then after our searching we must,

Turn unto the Lord: Thus the Prophet did, *Psalm 129. 57. I thought upon my ways, and turned my feet unto thy testimonies.* First he thought on his ways, he considered, whither he was going, to Heaven, or Hell; then when he had thus thought, he made *hast*, and turned his feet unto Gods *testimonies*. Here are both put together: first he made *hast* and thought on his ways, and then he turned. I have taken this Text to shew that one of these is as dangerous as the other, and how men are apt to deceive themselves in their search and examination. 'Tis as dangerous not to *prove* our ways, as to put off and defer our turning to God. This is a dangerous disease, that when men come to examine and try their spiritual estates, they have full weights and unequal balances to prove themselves by: they are very willing to give themselves the labour, though they be deceived. A man is loth to be deceived by another; but here is his folly, that he is willing enough to deceive and mislead himself. Such Fools the Devil makes many way, because they take not right Glasses to look on themselves in, and so they deceive themselves. For if a man think himself to be something when he is nothing, he will not turn himself, but let every man prove, &c.

In the words here are,  
1. The Disease.  
2. A Remedy.  
3. The Disease is in the 3d. If a man think himself to be something, when he is nothing, &c. This is a common dangerous disease, and a disease which is both common and dangerous is the more to be feared, the more careful must the Physician be. This is the most common disease, for there is not a man but finds a *swath* of it in his own breast, and it is the more dangerous

dangerous; for who is in more danger, than he that is blind and will be blind? that is *willing* to be cheated by *Satan*, and *himself*. This is the patient. Now what his disease is, and the dangerousness of it, the Apostle tells us: *He thinks himself to be something, and is nothing*. This is the Patient to be cured, and that is his disease, than which none more common: for there is not the worst of men, but will say, I thank God I am *something*, and I am not half so bad as the Preacher would make me, I have some good thing in me.

Now this his disease stands in two things.

1. That he is *nothing*.

2. That he thinks himself to be *something*.

1. He is *nothing*. And for a man to be brought before Gods Judgment-seat, and have nothing to answer, how will it fare with him then? But yet this man cannot but think, he is *something*: Well then, something he is, but *nothing* to the purpose: As we say of an Idol, *An Idol is nothing in the World*: that is, Nothing that can help, or succour those that bow to it, and adore it, nothing that can relieve the worshipper of it. An Idol is *something* indeed, for it is *Silver*, or *Gold*, or *Brass*, or *Stone*, &c. But it's *nothing*, that is, is nothing to the purpose, nothing that can plead for a man when he holds up his hand at Gods Bar.

2. He thinks himself to be *something* though he be *nothing*: He thinks he shall come to Heaven, though he be not in the way, as the foolish Virgins, that thought they should be let in, feared not the contrary, till they came to the Marriage Chamber door. *Matth. 25. 11.* So these men walk in their way all their life, and yet fear not entrance into Heaven, till they receive sentence to the contrary. If these men knew themselves to be *nothing*, they would seek *something* for themselves; but now they are *nothing*, though they think themselves *something*. This is the Disease.

2. The Remedy is in the next Verse, *Let him prove his own work*. Let him view himself in a true Glass, and that is the point we shall insist on. If then we provide, that Satan shall not delude us in deferring, and putting off our repentance, so let us also provide, that he deceive us not with a false conceit of our *own* aptness; that we may not make our selves *something*, when we are *nothing*. Therefore let us see what false Glasses they are, that men get to themselves. If Satan bring us to have a good opinion of our selves, and our condition, and persuades us, that it is not with us, as precise Preachers tell us, that it's no such matter to go to Heaven, but that it may be done with less pains and more ease: when, I say, Satan lulls a man asleep with such plausible things as these, he hath him where he would have him. Why then no marvel, if this man like his ways, when he looks upon them with false Glasses.

The first false glass is *Self-love*, and the property of love is to make the good things in the party it loves very great, and the vices very little; *Self-love* represents nothing in its true shape. (The Apostle speaking of the latter dayes, *1 Tim. 3.* saith, *There shall be privillies, but as* And wherein lieth the perill? *Men shall be lovers of their own selves*. As if he had said, that is one of the worst perills, for a man to have a great conceit of himself. If one be sick of this disease, it will so blind him, that he shall never see a thing in its right place: we may see it by the contrary in the want of love. Suppose it in the case of a malignant neighbour, for example, he that is full of malice and envy towards his neighbour, (consider what a false glass this is) will never want matter of quarrel against him. The man that wants love, sees how the good and bad deeds of his neighbour shew themselves to him: when he looks on the good actions of his neighbour, they appear but very small, he is always abridg-

1 Glass.  
Self-love.

ing



ing and contracting his *vertues* and *good things*, making them seem less then indeed they are. On the other side, all things he sees *amiss* in him; this want of love makes them far greater, then they are. Love breeds the contrary; when a man loves himself, his good things seem very great; and his evil things very small, those he abridges and contracts; and hereupon is that instance brought of the *Jews*, Rom. 2. 3. *Thinkest thou O man that judgest them that do such things, that thou shalt escape, &c.* When such a man looks upon his own sins, they appear *small* to him; but when on the infirmities of others, they seem very *great*. With one eye he looks on himself, with another on his neighbour. This man perchance is a *Drunkard* as well as his neighbour, *covetous*, as well as him, yet he concludes them great evils in his neighbour, but extenuates them within himself. Self love causes this difference. As long as this sways us, that we love things, because they are our own, we shall never be able to guess at our own condition. If another man should look on you both, would he not account thee partial? If a man hath a *Son* or *Daughter*, though they be not so wise or beautiful, as another mans, yet he delights in them as much as if they were, he loves them because they are his *own*. Let a man be born in a *barren* Countrey, he will praise it most, not because there is none so good, but because he loves it best, it is his *own* Countrey. Thou wilt never be a good *Judge* of thine own estate if thou viewest thy self in this *false glass*, for it will easily deceive a man.

True, I know *self-love* is a deceitful glass, and looking therein, a man will be favourable to himself, and so deceive himself, for it renders things in a bigger shape, then in truth and reality they are. But

2. I thank God, my neighbours also, and all others that know me, speak well of me. I have not only a good conceit of my self, but every man about me can speak well of me, cannot say, *black is mine eye*. I have a good report of all men. But if this were enough and sufficient to assure thee of the goodness of thy *estate*, it were well, but it is not enough. True it is, a good report from men for *fair and honest dealing* is not to be despised; yet it will do no good, unless thou have it from God. It was one of the happinesses of our Saviour, that he was in favour with God and men; it was with God too as well as men. When both meet together, it's well indeed. *Demetrius* in *John* 3. 12. we read, *had a good report of all men, and of the truth it self*. To have a good report from men, and also from the truth, is an happy thing: but having it not from the truth, *Woe to us, when all men speak well of us*. What folly is it to rest upon a good report from men, when I have it not from the truth? The like madness it is, as for a man to trust in the absolution of his *fellow-prisoners*, when the *Law* of the Land *condemns* him. Shall a sick man be so mad, as to say he is well, because others say so? As if we should seek our selves out of our selves, No, *Let every man prove his own work, and then shall he have rejoicing in himself, and not in another*. Rom. 2. ult. *He is a Jew, which is one inwardly, whose praise is not of men but of God*. Not as if this did *discommen*, or turn out the praise of men; but it is comparatively spoken, and it's meant, whose praise is not so much of men as of God. So that this is the second false glass, when a man concludes himself to be in a good estate because men praise him, thinks it well with him, because others think so, and say so. He hath a good *opinion* of himself, but that's not all, other men give him a good report too. And this follows the former: for a man needs never fear *flattery* from others, that doth not *flatter himself*.

But these are not my only grounds that I have so good opinion of my self, and that others speak well of me, but when I compare my self with my self, I find wherein I may *rejoyce*. So that this is the

3. *Glass.*  
When a man  
compares  
himself with  
others.

2. Third Glass, when a man compares himself with others, and himself.

1. When he compares himself with others. I thank God, saith he, I am better then twenty of my neighbours; I know this man follows such courses, and another lives in such a foul sin. Sure, saith he, I am not such a sinner as these, therefore I am happy, and I doubt not room in Heaven. This is the cause that the Pharisee went home unjustified, because looking on other men, he justified himself. God I thank thee I am not as other men, no extortioner, &c. This fellow is so far from begging any thing of God, that he fills up his time with thanksgiving, he thinks he wants nothing, and that is his error; he looks on other men, and compares himself with them, and thence concludes he is well enough, because he is not so bad as this or that man. This is the common deceit, when men take this for a rule, that because they are not so bad as the off-scouring of the World, but are better then the ordinary sort of men, therefore they suppose they are very well, or as well, as they need to be: As if a sick man should say, I am not so sick, as such a man, who is at the point of death, therefore I am very well. I would desire such men, that as they look on those that are under them, so they would a little cast up their eyes on those that are above them. When you look on the Publican, this and that man, and bless your selves, because you are not so bad as these, who perchance are before you in points of morality: If you stand on comparisons, look on those that are above you, that go beyond you in grace and zeal, and look not so much on the sins of others, as your own: Another mans sins may condemn him, they cannot save thee. When a Thief and a Murderer are both arraign'd at the Bar for their lives, will the Thief say to the Murderer thy sin is greater, thy fault is of an higher nature, therefore I shall be saved, because mine is not heinous, when they both are punishable with death? The fault of another will not make thy case the better. It's no point of justification, thus to deceive thy self, and to conclude because another is worse then thee, that therefore thy estate is blessed. So we see the degrees of false glasses. Self-love: or self conceit: Then a good opinion of men: and conferring a mans self with some others. He's better then they, therefore his estate is good. An absurd conclusion; the Devil will mightily insult over such as he can so easily deceive.

But this man goes farther; I not only compare my self with others, but with my self too, and find good ground to conclude the safeness of my condition. I remember a time, when I was vain and idle, when I ran in a way contrary to God. But now I have sowed my wild-oats; and whereas before I was loose and dissolute, I have care to do my duty, to serve God, &c. I am not so profligate as formerly, my estate must needs be good. This is a very dangerous thing to say, that because I am not as bad, as I was, I am therefore good: It is as if a man had a debtor, a slack paymaster, to whom the Creditor calls earnestly to pay the debt, the best answer the debtor gives is this, I am sure there are many worse paymasters in the World then I am, and I my self have been a worse, and more slow paymaster heretofore then I am now. Well, because there are worse paymasters, and he himself hath been a worse, doth this make him a better now? And shall this serve to excuse thee, by comparing thy self with others that are worse? And with thy self, that because thou hast mended thy self in some particulars, therefore thou art in the way to Heaven? It is a false and foolish Conclusion.

4. *Glass.*  
Partial Obedience.

4. Now we come to the main thing, another false glass, which we call Partial obedience, when a man goes further, looking upon the letter of the Commandement onely, saying, I thank God I forbear many sins, and do many duties, I am not a Thief, nor a Murderer, Swearer, Drunkard, or covetous



*covetous* person : I do not take Gods name in vain ; I have not broken the *Sabbath*, though I doubt whether it be *moral* or no. I have served God in coming to his house, given obedience to my Parents, &c. And looking on this he concludes, doubtless all is well with him : As when I have a thousand *thorns* in my feet, and have three or four taken out, will this help me ? because I have not the *Stone* or the *Gout*, shall I conclude I am well, as if I could not be sick without this or that disease. Because I do something that God *requires*, shall I think I do as much as I *need* ? No, we must take heed of that, God will not be contented with *Partial* Obedience, He will have the *whole* heart or *none*.

*Obj.* But mine is not *Partial* obedience, I do my endeavour, as far as I *Obj.* am able to do, what God requires : Here comes in *natural* reason, and faith, I thank God I do what I can, and I see no reason, why more should be required. I conform my self, as I am able, and I see it needful, to the greatest duties of Christianity ; I lead such a *blameless* life, that no man can tax me in any particular what God hath enabled me to do ; and according to moral Philosophy, I know not how more can be required : I go as far as *Seneca's* rules, and somewhat farther, and sure this is not *Partial* obedience.

*Sol.* I speak not against *Morality*. But yet let me tell thee, if thou hast *Sol.* no more then *Morality*, it will not bring thee to Heaven. Not but that a *moral* man is an excellent *stock*, whereon to *graft* grace and virtue, it's a good help to Heaven, yet it comes far short of bringing him thither. *Natural* reason was once a full and fair glass, till it was broken by the fall : but now it is insufficient. The *Tables* in *Moses* hands were excellent things, God made the first *Tables* with his own hand, and perchance they may be therein *typical*, when these were broken, *Moses* makes the *second*, these not so excellent as the former, though I should esteem a piece of these, more excellent, then all the reliques of the *Papists*, for there was something of the first in them, God writes them with his own *finger*. This glass which then was so *perfect*, is now *broken*, and is not so perfect as it was, though there be something yet remaining in it ; We may see something of its ancient lustre in the *Gentiles*, for these having not a *Law*, are a *Law* unto themselves. There are *practical* principles, yet remaining in the *Tables* of our hearts, so that they that care not for the *Law*, shall be judged by that *natural* light, which is in them. We have a conscience to difference between good and evil. This is the truth. It's a part of the *Image* of God implanted in us, which we are not to despise lest we be judged with those that *hold the truth in unrighteousness* : The truth is the principle of difference betwixt good and bad : The soul was to have a seat as a *Queen* to rule all our actions : But now this *Queen* is taken captive, and all is lost : *Morality* and inward *principles* are to be much esteemed, as things which God at first planted, yet do they come short of bringing a man to Heaven. The young man in the Gospel had a good esteem of himself, and was doubtless well esteemed of others, and did many things : but yet our Saviour tells him, *how hard a thing it was for one no better qualified than at that time he was, or rather impossible* (for he preferred his wealth before the blessed society of Christ) *to come to Heaven* ; Although he thinks himself well enough, though he were rich not onely in great outward possessions, but in his moral Vertues too, so that when our Saviour tells him of the *Commandments*, he replies : *all these, have I kept from my youth*, which evidenced him to have bin a good moral man indeed in that he had done so much, yet this was not enough *one thing lacked* : *go and sell all that thou hast, &c.* However because there was so much in him, we read *Mark. 10. 21.* *Jesus loved him* : he sheweth that his cause was heavy, that going so far he should not attain his end.

But

## Speedy Conversion the only Means

But this was not to be despised, for this Jesus loved him. So *1 Kings 14. 13.* *He onely of Jeroboam shall come to the grave, because in him there is found some good things towards the Lord.* If there are but some good things in a man, the remains of Gods work, God loveth his own work; Here's the point then, though Morality be good, and natural reason be good: And what through the providence of God remains in us, since the state of our first creation; (For this state was a pure and a full glass, made by God himself, but since the fall, is much darkned: If we consult with natural reason and Moral Philosophy, they will discover many things:) yet this comes short. There are abundance of things that it cannot discover, manifold defects which it cannot discern. The Apostle saith in the *Romans c. 7. v. 7.* *I had not known sin but by the Law. I had not known lust to have been a sin, had not the Law said, thou shalt not lust.* We have many sins we cannot know, but by the Law, yea such secret sins, as must be repented of. Our Saviour overthrew the Tables of the Money Changers, and would not suffer them to carry Burthens through the Temple, though for the use of those that sacrificed, a thing which had some shew of Religion in it. He whipt both out, not only those that had residence there, but those that passed through: He would suffer none but those that could justify what they did by the Law. Now, as God would not have sin lodge and make its abode in the Soul, so he would not have it made a thorow fare for sin: he would not have vain thoughts come up and down in the hearts. Now, *By the Law comes the knowledge of these secret sins.* Reason is a glass much to be esteemed for what it can shew; but it is not a perfect glass; sometimes it shews a sin, but many times diminishes it, that we cannot see it in full proportion. The Apostle makes this use of the Law, that by it *sin becomes exceeding sinful.* Thou mayst see sin to be sin by natural reason, but to see it exceeding sinful, this morality comes short of, thou must have this from the Law of God.

Another false  
Glas.  
The Devil  
transforms  
himself into  
an Angel of  
light.

5. There is another false glass, when the Devil transforms himself into an Angel of light, when he preacheth Gospel to a man. Beware of the Doctrine when the deceiver preacheth. This may be his Doctrine, *He that believeth and is Baptized shall be saved.* From this, by Satans cunning delusion the natural man thus concludes: A meer Heathen shall be shut out of Heaven gates, but I believe in the Father, the Son, and the Holy Ghost, therefore I am in a good condition. Why then should I trouble my self any further? There is no man can accuse me, and my own good works will testify unto me, that I do enough. *strictness* in Religion is troubleness, and it is an unreasonable thing to do more: But this is but a meer delusion of Satan, for there is nothing more quiet, and satisfies a man, then Religion; there's nothing in the World more reasonable, then the service of God. First then know thy disease, and then apply those sweet and sovereign Cures. It is no easie matter for a man to believe: We block up the strait wayes of God, if we think it an easie matter to believe of our selves. It must be done by the mighty power of God: It's as great a work of God, as the Creation of the World, to make a man believe: It's the mighty power of God to salvation. Such a one must not receive Christ as a saviour, but as a Lord too. He must renounce all to have him, he must take him on his own terms. He must deny the World and all, looking before hand what it will cost him. Now for a man to take Christ, as his Lord, denying himself, the World, and all, to resolve to pluck out his right eye, cut off his right hand rather then to part with him, and account nothing so dear to him as Christ, is no small matter. Thou canst not be Christs Spouse, unless thou forsake all for him. Thou must account all things as Dung and Dross in comparison of him: And is not this a difficult thing? Is this an easie task? Easily spoken indeed, not as easily done:



done: it must be here as in the case of *marriage*; a man must forsake all others, yea the *whole World*, else Christ will not own him. Observe the speech of the Apostle, *Eph. 1. 19. What is the exceeding greatness of his power to usward that believe*, &c. Mark, is to believe so easie a matter think you? Why, unless the mighty Power of God be engaged for it, with that strength as it was engaged in raising Christ from the dead, it cannot be. When thou art to believe, and united unto Christ, the agreement is not that thou shalt take him as thy *Wife*, and thou shalt be his *Husband*: No, he must be thy *Husband*, and thou his *Wife*, and according to the Obligation of that relation, thou must be in subjection to him, and must obey him. Now for a man to be brought out of his natural condition, and to take Christ on any terms, so he may be saved by him in the end, is not so easie. Canst thou think there is no more required but onely the outward Baptism, or that there is no more in Baptism but the outward washing of the flesh? No, He's not a Jew that is *outwardly*, neither is that *circumcision* which is in the flesh; but he's a Jew that is so inwardly, and *circumcision* is that of the heart. *Rom. 2. 29.* Thou then entrest into Gods livery. Mark this, for by it I strive onely to bring thee back to thy self. Thou entrest into covenant with him; thou bindest thy self to forsake the *World*, the *Flesh*, and the *Devil*; and we should make this use of Baptism, as how to put it in practice. When we promised, there were two things in the Indenture; *one*, that God will give Christ to us, the *other*, that we must forsake all the sinful *lusts* of the flesh: This is that which makes Baptism to be Baptism indeed to us. The other thing required is, that we forsake all, *Rom. 6. 2.* It is not confined to the very act, but it hath a perpetual effect all the dayes of thy life. I add, it never hath its full effect till the day of our death, the abolition of the whole body of sin. That which we seal, is not compleat till then, till we have final grace. The water of Baptism quenches the fire of Purgatory; for it is not accomplished till final grace is received. We are now under the Physicians hands, then shall we be cured. Baptism is not done onely at the Font, which is a thing deceives many; for it runs through our whole life: nor hath it consummation till our dying day, till we receive final grace. The force and efficacy of Baptism is for the washing away of sin to morrow, as well as the day past: the death of sin is not, till the death of the body, and therefore its said we must be buried with him by Baptism into his death. Now at our death we receive final grace; till when, this washing and the virtue thereof hath not its consummation.

Let no man therefore deceive you with *vain words*; take heed of looking on your selves in these *false glasses*, think it not an easie thing to get Heaven, the way is *strait*, and the passage *narrow*. There must be a striving to enter; there must be an ascending into Heaven, a motion contrary to nature: And therefore it's folly to think we shall drop into Heaven, there must be a going upward, if ever we will come thither.

**E P H E S.**

E P H. 2. 1, 2, 3.

*And you hath he quickned who were dead in trespasses and sins, where in times past you walked according to the course of this World, according to the Prince that ruleth in the Air, the Spirit that worketh in the Children of disobedience. Amongst whom also, &c.*

Superficial repentance will not change the nature of a man. No morality, nor external change of life will do, without quickning grace and a new life wrought.

**T**HE last time I declared unto you the duty that was necessarily required of us if we look to be saved, that we must not onely take the matter speedily into consideration, and not be deluded by our own hearts and the wiles of Satan; but that we must not do it *superficially or perfunctorily*, but must bring our selves to the true *touchstone*, and not look upon our selves with *false glasses*, because there is naturally in every one *self-love*; and in these last and worst times men are apt to think better of themselves then they deserve. If there be any beginning of goodness in them, they think all is well, when there is no greater danger in the World then being but *half-Christians*. He thinks (the half-Christian I mean,) that if he hath escaped the outward *pollutions* of the world, through lust, and be not so bad as formerly he hath been, and not so bad as many men in the World are, therefore he is well enough: Whereas his end proves worse then his beginning. This superficial repentance is but like the washing of a *Hog*, the outside is onely wash't, the *filthy* nature is not taken away. There may be in this man some outward abstaining from the common *gross* sins of the World, or those which he himself was subject unto; but his disposition to sin is the same, his nature is nothing changed: there is no *renovation*, no casting in a *new mould*, which must be in us. For it is not a little reforming will serve the turn, no, nor all the *morality* in the World, nor all the *common graces* of Gods Spirit, nor the *outward change* of the life: they will not do, unless we are *quickned*; And have a *new life* wrought in us; unless there be a *supernatural* working of Gods Spirit we can never enter into Heaven. Therefore in this case it behoves every man to prove his *own work*, Gal. 6. 4. A thing men are hardly drawn unto, to be exact examiners of themselves. *Cato* distendit *vincula* *maiora*, a Heathen himself could say, to know a mans self is a heavenly saying; and it's an *heavenly* thing indeed, if we have an *Heavenly Master* to teach us. The Devil taught *Socrates* a lesson that brought him from the study of natural to moral Philosophy, whereby he knew himself; yet the Devil knew *morality* could never teach him the lesson indeed. All the *morality* in the World cannot teach a man to escape Hell: We must have a better instructor herein than the Devil, or our selves; the Lord of Heaven must do it, if ever we will be brought to *know our selves* aright. St. Paul was brought up at the feet of *Gamaliel*, one of the learnedst Doctors of the Pharisees, and yet he could not teach him this. When he studied the law, he thought himself *unblameable*, but coming to an higher and better Master, he knows that in him, that is, in his flesh dwells no good thing, Rom. 7. By self-examination



examination a man may find many faults in himself, but to find that which the Apostle afterwards found in himself, to see the flesh a rottenness, the sink of iniquity that is within him, and to find himself so bad as indeed he is, unless it please the Lord to open his eyes, and to teach him, he can never attain it.

Now we come to this place of the Apostle, wherein we see the true glass of our selves, the Spirit knows what we are, better then our selves and the Spirit shews us that every man of us either was, or is such as we are here set down to be. We are first natural before we can be spiritual; there is not a man, but hath been, or is yet, a natural man, and therefore see we the large description of a natural man before he is quickned, before God, which is rich in mercy, enlivens him being dead in sins, and saves him by grace in Christ. Thus is it with us all, and thus must it be; and we shall never be fit for grace till we know our selves thus far, till we know our selves as far out of frame, as the Spirit of truth declares us to be. In this place of Scripture consider we

1. Who this carnal man is; what they are which the Apostle speaks of, to be dead in sins: and that walk after the course of the World, led by the Devil, and have their conversation after the flesh, Children of wrath. These are big words and heavy things: Consider first the subject, of whom this is spoken.

Then follows the Prædicate, or

2. What that ill news is, which he delivers of them. We begin with the first.

1. Who they are of whom this is spoken: and that is (you) *Thou hast* be quickned who were dead: and (ye) (in the words following) *that in times past walked after the course of the world*: and in the third verse more particularly: *Among whom also we all had our conversation in times past.* He speaks now in the first person, as before in the second; so that the subject is *we all* and *ye all*. Not a man in this Congregation, but is or was as bad as the holy Ghost here makes him. But

2. To come to that, which is delivered of him: he is one not quickned, dead in sins: no better then nature made him, that corrupt nature which he hath from Adam, till he is thus spiritually enlivened.

Now he's described.

1. By the quality of his person.

2. By his company. *Even as others.* Thou mayst think thy self better then another man, but thou art no better; never a barrel the better herring (as we say:) *Even as others,* thou art not so alone, but as bad as the worst, not a man more evil in his nature then thou art. When thou goest to Hell, perhaps some difference there may be in your several punishments, according to your several acts of Rebellion: but yet you shall all come short of the Glory of God, And for matter of quickning you are all alike.

1. First concerning their quality: And this is declared:

1. By their general disposition, *they are dead in trespasses and sins.* Dead, and therefore unable and indisposed to the works of a spiritual living man: Besides, not onely indisposed and unable thereto, but dead in trespasses and sins. For the separation of the Soul from God, is a more dangerous death, than the separation of the Soul from the Body, and this is the reason, why St. John calls, *damnation* the second death. Rev. 20. 14. reckoning (in comparison) the naturall death for none. Accordingly also speaketh the learned Patriarch of Alexandria, St. Cyril. Tom. 6. p. 415. *θανάτου κενώσης, ὅτι ὁ χωρίζων τὴν ψυχὴν ἀπὸ τοῦ σωματος, ἀλλ' ὁ χωρίζων τὴν ψυχὴν ἀπὸ τοῦ Θεοῦ. Ὁ Θεὸς ζῶν ἐστίν· ὁ δὲ τῆς ζωῆς χωρίζόμενος, τίθεται, τὴν πρὸς Θεὸν*

παρρησιαν, ὡς τὴν ζῶν ἀποθανόν. That is not properly death, which separateth Soul from the body, but that which separateth God from the Soul. God is the life of the Soul, but he that is separated from life, is dead, being deprived of alacrity and cheerfulness, as of life. He lies rotting in his own filth, like a rotten carcase, and stinking carrion in the nostrils of the Almighty, so loathsome is he: all which is drawn from Original sin. Not onely dis-enabled to any good, but prone to all sin and iniquity.

2. By his particular conversation: And that appears in the verse following. *Where in times past ye walked.* How? Not according to the word and will of God, not according to his rule, but they walked after three other wicked rules. A dead man then hath his walk you see: a strange thing in the dead, but who directs him in his course? These three, the *World*, the *Flesh*, and the *Devil*, the worst guides that may be; yet if we look to the conversation of a natural man, we see these are his *Pilots*, which are here set down.

1. The *World*. *Wherein times past ye walked after the course of the World.* He swims along with the stream of the *World*. Nor will he be singular, not such a precise one as some few are, but do as the *World* doth, run amain whither that carries him. See the state of a natural man. He's apt to be brought into the slavery of the *World*. This is his first guide. Then follows

2. The Second, which is the *Devil*. The *Devil* leads him as well as the *World*: According to the Prince of the power of the Air, the Spirit that now worketh in the Children of disobedience. In stead of having the Spirit of God to be led by, he's posted by the Spirit of Satan, and the lusts of his Father the *Devil* he will do, He hath not an heart to resist the vilest lusts the *Devil* shall perswade him to. When Satan once fills his heart, he hath no heart to any thing else, then to follow him.

3. There remains the *Flesh*, his guide too, and that's not left out, v. 3. *Amongst whom we had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind.* So that you see the three guides of a natural man; and he is as bad as these three can make him: and till the stronger man comes and pulls him out, in this condition he remains, and in this natural estate, he is a son of disobedience. We see then the state of disobedience described to be wretchedness.

3. This further appears by that which must follow, which is *curfedness*. *Rebellion and wretchedness* going before, *curfedness* will follow. For God will not be abused, nor suffer a *Rebel* to go unpunished: Therefore saith the Apostle, *We are by nature the Children of wrath.* Being the natural sons of disobedience, we may well conclude we are the Children of wrath. If we can well learn these two things of our selves, how deep we are in sin, and how the wrath of God is due to us for our sins, then we may see what we are by Nature. Thus much concerning the quality of a natural man. Next follows

2. His company. *Even as others.* By nature we are the Children of wrath even as others. That is to say, we go in that broad wide way that leads to damnation, that way we all naturally rush into: though we may think it otherwise, and think our selves better, yet we are deceived. For it is with us even as with others. Naturally we are in the same state that the worst men in the *World* are; so that we see the glass of a natural man, or of a man that hath made some beginnings, till Christ come and quicken him.



*Q.* See we then who it is spoken of to be *dead men*, that are *rotten* and *stinking*, as bad as the *World*, the *Flesh*, and the *Devil* can make them? *Quest.*  
Who should these be?

*A.* I answer, it's *you*: *you* hath he quickned. And *ye*, wherein *ye* walk- *Ans.*  
*ed*, &c. But who are they?

The *Ephesians* perhaps that were in times past *Heathens*: I hope it belongs not to us. They were *Gentiles* and *Pagans* that knew not Christ, *v. 12*. *Aliens to the Commonweal of Israel*, *strangers to the covenant of promise*, *having no hope, without God in the World*. *2. Cor.*, as the Text renders it, *Atheists*, and therefore they might well be so. But I hope it's not thus with me, I was never a *Pagan* or *Heathen*, I was born of *Christian* Parents, and am of the Church.

But put away these conceits. Look on the *3d. v.* *Amongst whom we also had our conversation*: and wherein *ye* your selves, &c. It's not onely spoken of you *Gentiles*, but verified of *us* also: As if he had said here as *Gal. 2*. *We who are Jews by nature, and not sinners of the Gentiles*. He paints out not onely *you the Gentiles* in such ugly colours, but *we Jews* also, we of the *Common-wealth of Israel*. *We*, before we were quickned, were in the same *state* that *you* are described to be in.

*Obj.* Oh but the Apostle may do this out of *fellowship*, and to avoid en- *Obj.*  
vy, as it were making himself a party with them, as *Ezra* did *cap. 9*. that included himself in the number of the offenders, though he had no hand in the offence: *O our God* (saith he) *what shall we say? Our evil deeds, &c. and how shall we stand before thee because of this?* Making a particular confession, whereas he was not *accessory* to the fault, but to sweeten it to them.

*Sol.* But here the Apostle doth not so, he was not thus minded, but it's *Sol.*  
*we all*, he puts universality to it: So that it's clear, that before conversion and quickning by grace from Christ, *we all*, all of us are in as foul and filthy a condition, as this which is here described and set down: So that this is the *point*, that it is not spoken of some *desperate* sinners, but that it is the common *state* and *condition* of all the sons of *Adam*.

*Doct.* *All men, every man and woman in this place, either is or hath been* *Doct.*  
*in the state that here the Apostle describeth the natural man to be in.*

Therefore we have all need to examine our selves, whether we yet remain in that *condition* or not. The Apostle brings this description to testify the truth of the *point*, *Gal. 3. 22*. *The Scripture hath concluded all under sin*. The whole current and course of the Scripture shews the universality of it, that it's true of all. See, the Apostle speaking of himself and the rest, *Tit. 33*. saith, *We our selves also*, not onely *you* of the *Gentiles*; but *we our selves* also were *foolish, disobedient, &c.* But after the kindness of God towards man appeared, &c. That is, before the *day-star* of grace did arise in our hearts, there's not the best of us all but have been *thus* and *thus*.

*Rom. 3. 19*. There the Apostle insists on the point expressly, that every mouth might be stopped; to shew the state of all men naturally, having laid down a large beadrole of the iniquities of the Heathen, he cometh afterward to convince the *Jews*. *What are we better then they? no in no wise: for we have proved before that all are under sin: there is none good, no not one.*

*Obj.* But though you bring many places to prove that all are sinners, *Obj.*  
yet I hope the *Virgin Mary* was not.

*Sol.* An inch breaks no square, but All are sinners. *There is none righteous no not one.* The drift of the Apostle in this, is to shew that these things are not spoken of some hainous sinners onely, but there's not one to be exempted; and therefore in his Conclusion, *v. 19*. he saith that *Sol.*

whatever things the Law saith, it saith to them which are under the Law. *That every mouth may be stopped, and all the world become guilty before God: and that by the deeds of the Law no flesh can be justified from sin.*

Nonatural  
man doth  
judge himself  
so bad as he is.

So that now having proved this so clearly to you, consider with your selves how needful it is to apply this to our own souls. Many men, when they read such things as these of the Scripture, read them but as *stories* from strange Countries. What, are we *dead* in sins, not able to stir one foot in Gods *wayes*? *bad* we are indeed: but *dead*, *rotten*, and *stinking* in sins and trespasses? What as bad as the *World*, the *Devil*, and *Flesh*, can make us? What, *Children of wrath*? *Firebrands of Hell*? Few can perswade themselves that it is so bad with them. Therefore take this home to your selves; think no better of your selves then you are: for thus you are *naturally*. Therefore consider if thou wert now going out of the *world*, what state thou art in, a *child of wrath*, a *child of Belial*, or the like. Set about the work speedily, go to God, *pray*, and *cry* earnestly; give thy self no rest, till thou know this to be thy condition: Let not thy corrupt *nature* deceive thee, to make thee think better of thy self, then God saith thou art.

Now that we may the better know to whom these things belong, know it is *thou* and *I*, we all have been, or are in this estate, till we have supernatural grace; and therefore we are declared to be *Children of wrath*, and *Children of disobedience*, till *regenerated*. Why? It's because it's thy nature, it belongs to all. Now we know the common nature always appertains to the same kind: There's nothing natural, but is common with the kind. If then by nature we are *Children*, then certainly it belongs to every Mothers son of us, for we are all *Sons of Adam*. In *Adam* we all die, Rom. 5. That's the fountain whence all misery flows to us. As thou receivedst thy *nature* so the *corruption* of thy nature from him; For he begat a son in his own likeness. Genes. 5. 3. This therefore is the condition of every one. The Apostle in 1 Cor. 15. speaks of two men, the first was from the earth, earthly, the second was the Lord from Heaven. What were there not many millions and generations more? True, but there were not more men like these men of men, two head-men, two Fathers of all other men. There were but two, by whom all must stand or fall, but two such men. By the fall of the first man we all fell; and if we rise not by the second man, we are yet in our sins. If he rise not, we cannot be risen. We must rise or fall by him. He is the Mediator of the second Covenant. If he rise and we are in him, we shall rise with him; but if not, we are dead still. So it is in the first Adam, we all depend on him, he is the root of all mankind. It's said in *Esay* 53. Our Saviour should rejoice to see his seed. His seed, that is to say, he is the common father of all mankind, I mean of all those that shall proceed from him by spiritual generation. He shall present them to his father, as when one is presented to the University: Heb. 2. 14. Behold here am I, and the children thou hast given me. So in Adam he being the head of the Covenant of nature or works that is, the Law, if he had stood, none of us had fallen; if he fall, none of us all can stand. He is the peg, on which all the keys hang: if that stand, they hang fast; but if that fall, they fall with it. As we see in matter of bondage; if the father forfeit his liberty, and become a bond-man, all his Children are bondmen to a hundred generations, here is our case. We were all once free, but our father hath forfeited his liberty; and if he become a Slave, he cannot beget a Free-man. When our Saviour tells the Jews of being free-men: We were never bond men, say they, though it be false; for even Cicero himself could tell a Jew that he was a slave, *genus hominum ad servitium natum*, although they had a good opinion of themselves: But our Saviour saith, you are bond men unto sin and



and Satan. For till the Son make you free, you are all bond-men: But when he makes you free, then are you free indeed. So that we see our condition here set down.

1. We are dead in trespasses and sins; that is, there is an *indisposition* in us to all good works. A dead man cannot walk, or speak, or do any act of a living man; so these cannot do the actions of men that are *quickned* and *enlivened*, they cannot pray with the spirit, they cannot love God, &c. They cannot do those things that shall be done hereafter in Heaven. There's not one good duty, which this *natural* man can do. If it should be said unto him. Think but one good *thought*, and for it thou shalt go to Heaven, he could not *think* it. Till God raise him from the *sink* of sin, as he did *Lazarus* from the *grave*, he cannot do any thing that is well pleasing unto God. He may do the works of a *moral* man, but to do the works of a man *quickned* and *enlightned*, it's beyond his power. For if he could do so, he must then have some reward from God; for however we deny the *merit* of good works, yet we deny not the *reward* of good works to a man, that is in Christ. There's no proportionable merit in a cup of cold water and the Kingdome of Heaven, yet *he that gives a cup of cold water to a Disciple in the name of a Disciple, shall not lose his reward*. Here then is the point. The best that a *natural* man doth, cannot so relish with God, as that he should take delight in it, or reward it: whereas the least good thing that comes from another *root*, from a *quickned spirit*, is *acceptable* and well *pleasing* to him. Consider for this end that which is set down, *Prov. 15. 8. Take the best works of a natural man, his prayers, or sacrifice, and see there what is said. The sacrifice of the wicked is an abomination to the Lord.* Its said again, *Prov. 21. 27. where there are additions, The sacrifice of the wicked is an abomination to the Lord: How much more when he brings it with a wicked mind?* Suppose there should come upon this man a *fit* of devotion, where he hath or should have some good motions, is it then accepted? no, it is so far from being accepted, that it is an *Abomination to God*; how much more then, if he brings it with *wicked mind*? That is, if he brings it not with a *wicked mind*, it is an *abomination*, how much more with it? See the case set down in *Haggai 2. 12. 13, 14. If one bear holy flesh, &c. shall it be holy? And the Priest answered no. Then said Haggai, if an unclean person touch any of these, shall it be unclean? And he said, it shall be unclean. Then answered Haggai, so is this people, so is this nation before me, saith the Lord, and so is every work of their hands, it is unclean. A man may not say, prayer is a sin, because it is so in them; no, it's a good duty, but spoil'd in the carriage. He marring it in the carriage; and therefore instead of doing a good work, he spoils it; and so instead of a reward, must look for punishment, 1 *Tim. 15. The end of the Commandment is love out of a pure heart, a good conscience, and faith unfeigned.* Let the things thou dost be according to the Commandment: Look what thou dost be in the *middle, end, and beginning* according to the Commandment. If wrong in all these, then though the work be never so *materially* good, being faulty in the *original, middle, or end*, it's so far from being a good work, that God will not accept of it, and thou mayst rather expect a *plague* for spoiling it, then a *reward*, for doing it.*

The best works of a natural man cannot please God.

See then the *beginning* of a good work, it must be *from a pure heart*. A man not ingrafted into Christ, is a defiled, polluted person, his very mind and conscience are defiled. The conscience is the purest thing a man hath, it holds out last, and taketh part with God, that as *Jobs messenger* said, *I only am escaped to tell thee: Job. 1. 15.* So conscience only remains to declare a mans faults to God, and to witness against the man; and yet this very light, the *eye* of the soul is defiled: therefore if thou have a *corrupt fountain*, if the heart be *naught*, the fountain *muddy*, whatever stream comes from it cannot be *pure*.

Look to the original of duties.

Again

Look to the  
end of duty.

Again, the *end of it is love*. Consider when thou doest any duty, what puts thee on work. Is it love doth *constrain* thee? If love do not constrain thee, it is manifest that thou doest not seek God but thy self, and art *to every good work a Reprobate*, Tit. 1. 16. that is, thou art not then able to do any thing that God will accept; the best *thing* thou doest, will not *relish with* God. A hard estate indeed, that when a man shall come to appear before God, he shall not have one good thing, that he hath done in all his life, that God will own. Some there be that take a great deal of pains in *coming to the word*, in *prayer publick and private*, in *charity and giving to the poor*: Alas, when thou shalt come to an account, and none of these things shall *stand* thee, not one of them shall speak for thee, but all shall be lost; How heavy will thy case be? 2 *John* 8. *Look to your selves, that you lose not the thing that you have wrought*: By being indisposed to do the works of a living man, we lose all; that is to say, God will never *own* nor *accept* them: we shall never have reward for them. So that here is the case, thou being *dead*, unable to perform the works of a *living* man, canst have no reward from heaven at all, until a man is quickned, and hath life from Christ, his works are *dead*, as well as his person. *Without me*, saith our Saviour, *you can do nothing*, Ja. 15. 5. St. *Austin* on this place observes that Christ saith not, *Without me ye can do no great matter*: No, but unless you be cut off from your own *stock*, taken from your own *root*, and be *ingrafted* into me, and have life from me, and be quickned by me, *you can do nothing at all*: Nothing, neither great nor small, all that you do is *lost*. So that if there were nothing but this being *dead*, you could do no good action. *I know that in me*, that is, *in my flesh* (saith St. *Paul*) *there dwelleth no good thing*, Rom. 7. 18. that is, nothing *spiritually* good, nothing for which I may look for a *reward* in heaven. The Lord will say of such a man, thou hast lived ten, twenty, forty, or it may be fifty years under the Ministry, and yet hast not done a good *work*, or thought a good *thought* that I can own. *Cut down this fruitless tree, why cumberst it the ground?* Luk. 13. 7. And this is the case of every man of us, while we continue in our *natural condition*, till we be ingrafted into Christ, and live by life, God will own nothing we do.

But now we are not only *dead*, and indisposed to the works of a living man, though this be a very woful case, and we need no more misery; for this will bring us to be *cut down* and *cast into the fire*, if we continue so: But this is not the only sad case of a natural man, but he's very *active* and *fruitful* in the works of darkness, the others were sins of *omission*. Here he is wholly set upon the *commission* of sins and trespasses, Heb. 6. 7. 7. He not only *brings forth* meet fruit, or good fruit, or no fruit, but he *brings forth thorns and briars*; and is therefore *rejected*, and *nigh unto cursing*, whose end is to be *burnt*. Thou art not only found a *barren tree*, and so deservest to be cut down; but thou bringest forth *thorns and briars*, and deservest to be burnt; not only no good fruit, but *noxious, bad and poisonous* fruit; and this doth mightily aggravate the matter. Now for us that have lived so long under the *Ministry*, and the Lord hath *watered*, and *dressed*, and *hedged* us, do we think the Lord expects from us no good fruit? Had we lived among heathens, or where the Word is not taught, then so much would not be expected; but we have heard the Word often and powerfully taught, and therefore it is expected, that we should not only bring forth *fruit*, but *meet fruit*, answerable to the means. Where God affords greatest means, there he expects most fruit. If a man live thirty or forty years under powerful means, the Lord expects answerable *fruit*, which if he bring forth, he shall have a  *blessing* from the Lord. But when a man hath lived long under the means, and brings forth no fruit pleasing to God, but all Gods cost is lost, when notwithstanding the *dew and the rain*



rain which falls oft upon him, he brings forth nothing but thorns and briars, he is rejected, and nigh unto cursing, whose end is to be burnt. The earth which drinketh in the former and the latter rain, &c. if it bring not forth fruit answerable to the labour of the dresser, it's nigh unto the curse.

Now if we consider but the particulars, and search into Gods Testimonies, we shall see how bad this man is.

But who should this man be?

We have Gods own word for it. It's men, generally all men, *Gen. 6. 5.* God saw the wickedness of man was great in the earth, and that every thought and imagination of his heart was only evil continually. Every word is as it were a thunder-bolt: and was it not time, when it was thus with them for God to bring a flood? The thoughts are the original, from which the words and actions do usually proceed. Now all their thoughts were evil: What was there no kind of goodness in their thoughts? No, they were only evil continually: and that was the reason the flood came. Well, but though it were so before the flood, yet I hope they were better after the flood. No, God said again after the flood, *cap. 8.* The thoughts of the hearts of men are evil, &c. Like will to like. Men are of one kind, till they receive grace from Christ. We are all one nature, and naturally all the thoughts and imaginations of our hearts are only evil continually.

See it in the understanding, *1 Cor. 3. 14.* The natural man perceiveth not the things of the Spirit of God, neither can he know them, for they are foolishness unto him, &c.

Look upon his will, *Rom. 8.* It is not subject to the will of God, neither indeed can it be. Our Saviour, *Mat. 15. 8.* doth anatomize the heart of such a man. Those things that come out of the mouth come from the heart, and they defile the man, for out of the heart proceed evil thoughts, murders, adulteries, &c. these are they which defile the man, because they come from his heart from within. If a man go by a house, and seeing great flakes of fire come out of the chimney, though he see not the fire within, yet he cannot know but there is fire within, because he seeth the flakes without. I am not able to see the heart of any man, and to declare to you what I have seen with mine eyes; but yet if I see such to come forth, as murder, thefts, blasphemies, lying, and the like. I may say there is hell-fire in the heart; thy heart is a little hell within thee, these manifestations from without make it appear to be so. The words of this man are rotten words and stinking words, and his heart is much more. So, this is the point, we are utterly indispos'd, aliens to all good, and bent to all evil. *I am carnal* (saith the Apostle) *we are sold under sin*, slaves unto it; sin is our Lord, and we its slaves. We have generally forfeited our happy estate, and are servants to Satan, whom we obey. Therefore this is a thing not easily to be passed over; this is our condition, of which if we were once truly perswaded, we would never give our selves any rest, till we were got out of it.

If the party that goes to the Physician, could but know his disease, and cause the Physician to know it, and the causes of it, whether it came from a hot cause or a cold, it were easily cured, it were as good as half done: That is the chief reason why so many miscarry, because their disease is not perfectly known. That is the reason we are no better, because our disease is not perfectly known: That is the reason that we are no better, because we know not how bad we are. If we did once know our disease, and knew our selves to be heart-sick, and not like the *Laodiceans*, which thought themselves rich and wanted nothing, when they were poor, blind and naked, then we would seek out, and were in the way to be cured. So much for this time, but we will have another Lecture on this point.



## GAL. 3. 22.

*But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*

**Y**OU see in this excellent portion of Scripture, the two Covenants of Almighty God: to wit, the Covenant of Nature, and the Covenant of Grace. The first of Nature, which was written by God in mans heart, and this is the holy Law of God, by vertue whereof a man was to continue in that integrity, holiness and uprightness, in which God had first created him, and to serve God according to that strength he first enabled him with, that so he might live thereby.

But now, when man had broken this Covenant, and enter'd into a state of Rebellion against God, he's shut up in misery, but not in misery for ever, as the Angels that fell here, being reserved in chains till the judgement of the great day, Jud. v. 6. No, the Lord hath shut him up in prison, only for a while, that so he may the better make a way for their escape and deliverance, and for their entrance into the second Covenant of Grace: that so making him see his own misery, wherein by nature he is, and cutting him off from his own stock, he may be ingrafted in Christ, draw sap and sweetness from him, and bring forth fruits to everlasting life. And this is the method the Scripture useth: *It concludes all under sin, that so the promise by faith of Jesus Christ might be given to them that believe*, Gal. 3. 22. It's no new Doctrine devised by us, but it's the course and method of the Scripture: for it begins in this great Work with imprisoning and shutting up. The Law is as a Justice of Peace, by his Mittimus commands us to prison: It's a Serjeant that arrests a man, and carries him to the Gaol: But why does the Scriptures do thus? It's not to destroy you with famine; the Law sends you not hither to starve you, or to kill you with the stench of the prison, but thereby to save and preserve you alive, and that you may hunger and thirst after deliverance. So that we find the reason added in the Text, *The Scripture concludes all under sin, why?* It's that *the promise by faith of Jesus Christ might be given to them that believe*. You are shut up as prisoners and rebels, that having found the smart of it, seen your misery, and learn'd what it is to be at enmity with God, and the folly to make your selves wiser and stronger than God, you may submit your selves, casting down your plumes, and desire after Christ with an hungry and thirsty appetite, for not only a Redeemer to sacrifice himself for you, and a Prophet to teach and instruct you, but a King to be swayd by him, earnestly craving from your soul to be his subjects, and to be admitted into the priviledge of his subjects in the Commonwealth of Israel and esteem it your greatest shame that ye have been so long, so long excluded. *The Scripture then concluded you under sin, and shut up by it*, not to bring you to despair, but to bring you to salvation: as a Physician, which gives his Patient bitter pills, not to make him sick, but that so he may restore him to health: or as a Chirurgion, that lays sharp drawing plaisters, and cuts the flesh, not with an intent to hurt, but to cure the wound.



This is the Scriptures method, *it concludes all under sin*, συνέλεσεν, *hath shut up all*. The Text saith not τοὺς πάντας, but τὰ πάντα, not *all men* in the masculine gender, but *all things* in the neuter. And it is all one, as if the Apostle had said, *The Scripture arrests not only thy person but thine actions*: The Scripture lays hold not only of the man, but of every thing in him. This word (*all*) is a forcible word, and empties us clean of every thing, that we may truly confess with the Apostle, *In me*, that is, *in my flesh dwells no good thing*, Rom. 7. 18. It's impossible a man should by nature think thus of himself, that there is no good in him; or that he should by asking others find himself half so bad, as the Law makes him to be, by *shutting up* a man under sin, and all things in a man, yea all good whatsoever is in thee.

And this it doth that thou mayst come to Christ: as it is enlarged in the second verses following. *Before faith came* (saith the Apostle) *we were kept up under the Law, shut up unto the faith, which should afterward be revealed: wherefore the Law was our School-master to bring us to Christ, that we might be justified by faith*. Before the time then that thou hast faith, (which is the day wherein salvation comes to thine house) thou art kept under the Law. Thou art not assured of salvation, nor canst thou expect, till then, that God should shew thee mercy. We have a conceit, that though we are never transplanted, nor cut off from our own stock, yet God will shew us mercy: But we shall beguile our selves to hell therein; for we are kept under the Law till faith comes, that so we may know our selves. *We are kept*, &c. (Kept) It's a Metaphor drawn from Military affairs; when men are kept by a Garrison, and kept in order. Now the Law is Gods Garrison, which keeps men in good awe, and order. The Law doth this, not to terrifie you too much, or to break your minds with despair, but to fit you for the faith: It's a *shutting up*, till that faith comes, which should afterward be revealed. He's a miserable Preacher which ends with preaching of the Law; the Law is for another, it's to fit us for faith. It's our School-master to bring us to Christ. We thunder not the Law, to make men run away from God, but to bring them home unto him. The Schoolmaster by the smart of his rod makes the child weary of his bondage, and desire earnestly to be past his non-age; and this is his end, not that he delights to hear him cry. Thus are we beaten by the Law, not that God delights or loves to hear us sigh or sob, but that we may grow weary of our misery and cruel bondage, may desire to be justified by faith. The Law then is so a Schoolmaster, as that by making us smart, it might bring us home. We see then the course and method of the Scripture, it hath concluded all under sin; that the promise by faith of Jesus Christ might be given to them that believe.

Now because men like not this kind of Doctrine, to begin with Preaching of the Law, and therefore think there may be a shorter and nearer way to preach Christ first, I will therefore make known unto you this method of the Scripture, and I will justify it unto you.

There must be this Preparative, else the Gospel will come unseasonably. If before we are sowed by the leaven of the Law Christ be preached, he will be but unfavoury and unpleasant to us.

2. Does God at the first Preaching of the Gospel begin with Adam by Preaching Christ, before he saw his sin and wickedness? No, he said not to him presently, as soon as he had sinned, Well, Adam, thou hast sinned, and broken my covenant, yet there is another covenant, thou shalt be saved by one that comes out of thy loyns: But God first summons him to appear, he brings him out of his shelters and hidings places, tells him of his sin, and saith, *Hast thou eaten of the tree which I forbade thee to eat of?* But the man shifts it off, and the woman also to the serpent: The serpent be-

It's necessary to preach the Law before the Gospel.

This is the  
1 Instance.

2 Instance.

3 Instance.

guiled me, and I did eat : Yet all this will not excuse him, Gods judgements are declared, his sin is made apparent, he sees it : Then being thus humbled, comes in the promise of the Gospel, *The seed of the woman shall break the serpents head. Be ye open then ye everlasting doors, and the King of glory shall come in.*

2. John the Baptist, who was the Harbinger to prepare the way for Christ, Preaching to the Scribes and Pharisees, warned them, *O generation of vipers. He came to throw down every high hill, and to beat down every mountain : calls them serpents.* This was his office, to lay the Ax at the root of the Tree.

3. And Christ himself coming into the World, and Preaching to Nicodemus, begins : *Unless a man be born again, he cannot enter into the Kingdom of God,* John 3. A man in his natural condition can never enter into Heaven, for he is carnal. *That that is born of the flesh is flesh, and that that is born of the Spirit is Spirit.* It's carnal, and must be born again. A little patching will not serve the turn. Thou must be *new born, new moulded*, a little mending is not sufficient : A man must be a new creature, and new made. So that this is the substance of this Doctrine of Christ, that if thou be no better than *moral virtue*, or *civil education* can make thee ; if thou hast any thing less than *Regeneration*, believe me thou canst never see heaven. There's no hope of heaven till then, till thou art born again : till then our Saviour excludes all false fancies that way.

4. The Apostles begin to gather the first Church after Christs Resurrection, *Act. 2. 23.* They do not begin to preach Christ first, his Vertue and Efficacy ; but first they tell them of their great sin, in crucifying the Lord of Life, *viz. Whom with wicked hands you have taken and crucified.* But what was the end of their doing thus ? It's set down, *v. 37. They were pricked to the heart, and then they cried out, Men and brethren, what shall we do to be saved ?* See, this was the end of all, the humbling of them, that by declaring what they had done, they might be pricked at the heart ; so that now they see it, if it be no better with them, then for the present, it's like to go ill with them. This makes them cry out, *What shall we do ? Then (saith Peter) repent and be baptized, and you shall receive the gift of the holy Ghost.* After he had told them their own, & had brought them to their search, which is their first work, then comes the promise of Christ. Observe the Apostles method in the Epistle to the Romans : which Book is a perfect Catechism of the Church, which contains these three parts of Divinity, *Humiliation, Justification, and Sanctification.* See how the Apostle orders his method. From the first Cap. to part of the third, he treats all of the Law, and convinces both Jew and Gentile, and all of sin. Then Cap. 3. 19. mark his Conclusion : *that every mouth may be stopped.* When he had stopped every mouth, cast down every strong hold, which lifted it self up against God : when he had laid all at Gods feet, and left them bleeding, as it were, under the knife of God, then comes he to Christ, *Rom. 3. 21. The righteousness of God without the Law is manifest.* He had done his first business in humbling them, in shewing them their sins by the Law : and as soon as that was done, when every mouth was stopped, then comes he to the promise by faith in Jesus Christ to all that believe.

You see then the method of the Scripture is first to conclude all under sin, and so to fit men for the promise of Jesus Christ. Know therefore, that Law is the high-way to the Gospel, the path that leads to it, that way which must be trodden in : we are still out of our way, till we have begun our walks in this path : And if thou art not terrified by the Law, and the sight of thy sins, been at thy wits end, as it were, weary of thy condition and bondage, thou art not in the way yet. *Our sowing must be in tears,* Psal. 126.

5. And it is said, that in the Church Triumphant all tears shall be wiped away



away from our eyes. That's a promise: But is it possible that tears should be wiped from our eyes before we shed them? Shall we look to go to Heaven in a way that was never yet found out? Shall it be accounted a point of preciseness to walk in this way, or a soul-torturing doctrine to preach it? This is the way that all our Fore-Fathers have both preached, and gone. This is that time of sowing spoken of in *Psal. 126. 5, 6. They that sow in tears shall reap in joy.* It brings us joy in the end, to begin our sowing in tears. It waters that precious seed, and makes it bring forth joy unto us in abundance, yea such as no man can take from us.

So then having laid laid this point for a foundation, we now will come to the next.

*That until we come to Christ, the Law layes hold of us. Till Christ come, we are shut up under the Law, kept under it.* And if there were nothing else in the World to make a man weary of his condition, this were enough. Until a man hath given over himself to Christ, and renounced his own righteousness, he is subject to the Law, kept under it, not under grace. It brings a man only to the place, where grace is. Put this therefore close to your consciences, and jumble not these two together. First Nature cometh, and whilst you are under that, you are under the Law. Never think you are under the Covenant of Grace, till you believe (of which belief we shall speak more hereafter.) Whilst you are under the Law, you are held under it and by it made obnoxious to the wrath of God; *Whoever is under the Law, is under the curse.*

Now that I may unfold it, and shew what a fearful thing it is to be under the Law, to be held under it (although many think it no great matter) hearken what the Apostle saith of it: *Cursed be every one that continueth not in all things that are written in the book of the Law to doe them, Gal. 3. 10.* Well then, art thou under the Law? Then never think of being under grace at the same time; not but that we may hope to be under grace afterwards: By this Law we must be judged, and the Judgment of the Law is very severe: It requires not onely, that thou do this, or that good thing; but if thou continuest not in every thing, that is written therein, it condemns thee.

*Strange conceits* men have now adayes, and *strange Divinity* is brought forth into the World: That if a man does as much as lies in him, and what he is of himself able to do; nay farther, though he be a *Heathen*, that knows not *Christ*, yet if he doth the best he can; if he live honestly towards men; according to the conduct of his reason, and hath a good mind towards God, it's enough, he need not question his eternal welfare. A cursed and desperate Doctrine they conclude hence? Why (say they) may not this man be saved as well as the best? But if it be so, I ask such, What is the benefit and advantage of the Jew more then the Gentile? What is the benefit of Christ? of the Church? of Faith? of Baptism? of the Sacrament of the Lords Supper? This ground of *Pelagianism*, is that, for which the devout Spouse of Christ, the Church *abhors* us: when we shall undertake to bring a man to *salvation* without Christ: whereas, if he be not under grace, under Christ, he is *accursed*. If thou wilt be saved by the Law, it is not thy endeavour or doing, what lieth in thee; that will serve the turn; every jot and tittle that the Law requires, must be fulfilled. What would be thine estate, if thou shouldst be examined according to the strict rigour of the Law? Not the least word or thought, that is contrary to it, but thou must give an account for. If thou standest upon thine own bottom, or lookest to be saved by thine own deeds; not one vain word which thou speakest, but thou shalt be questioned for, cast, and condemned. Consider then the great difference of being under Christ and grace, and of being under the Law. When we are under Christ, we are freed

from a great deal of inconvenience : we are not liable to answer for those evil things, which we have committed ; as in that comfortable place of *Ezekiel*, *All his iniquities that he hath done shall not be mentioned unto him*. When a man is come to forsake his *old ways*, his evils are cast out of mind ; a marvellous comfort to a Christian : whereas if a man be not in Christ, every idle word he must be accountable for ; if in *Christ*, the greatest sin he ever committed he shall not hear of. All they that stand on Gods right hand, hear onely of the good things they have done, *you have fed, clothed, and visited me* : But they on the left hand hear not a word mentioned concerning the good they have done, only their evil deeds are reckoned up.

Now that I may declare to you the difference between the Law and the Gospel : I will difference it in three particulars.

1. The Law rejects any kind of obedience besides that which is *thorough, sound, full, and perfect*, without any touch of the flesh. It rejects all *crackt payment* : it will take no *clipt coyn*. That obedience which hath any imperfection joyn'd with it, will not be accepted : But here I must not speak without book. See *Rom. 7. 14. We know that the Law is spiritual, but I am carnal*. And then concludes, *O wretched man, &c. The Law is spiritual*. What's that ? We may know the meaning of it by the particle (*but*) but *I am carnal. The Law is spiritual*. That is, it requires, that all our works be *spiritual*, without any *carnality*, or touch of the *flesh*. If in any point of our obedience there be a *smell* of the *cask*, it is rejected. If the beef be never so good, yet if it have an evil *smatch*, it will not *relish*. Let our services have this favour of the *flesh*, and they will not be pleasing to God, neither will they have a right favour in his nostrils. And thus *the Law is spiritual, but we are carnal*. Now it is otherwise here in the state of the Gospel : Alas ? We are *carnal*, it's true. The Apostle himself complains, *That there is a law in his members rebelling against the law of his mind, and leading him captive, &c.* Yet notwithstanding the Gospel accepts our obedience, though the Law will not. What's the reason of this ? Why, it's plain. When the Law comes, it looks for *justice*, it presents a strict rule to us ; it requires we should be *complete* : But now the Gospel doth not so ; it requires not *justification* of our own, but looks that being justified by Gods free grace, we should shew forth our thankfulness, and express that we are so in heart, by our obedience to our utmost power. Here's all the strictness of the Gospel. *If there be a willing mind, it is accepted according to that a man hath, and not according to what a man hath not*, 2 Cor. 8. 12. God takes well the desires of our mind. This is then our blessed condition under the Gospel : it requires not perfect obedience, but *thankfulness* for mercies received, and a *willing mind*. Suppose we cannot do what we would, that's no matter. God looks to our *affections*, and the *willingness* of our minds ; if it be according to the strength that thou hast, it is received with acceptance. Here then arises the second point of difference, and that is.

2. The Law considers not what thou *now* hast, but what thou *once* hadst. If thou sayst, I have done my best ; and what, would you have a man do more then he can do ? The Law heeds not that : It considers not what thou *doest*, but what thou *oughtst* to do. It requires that thou shouldst perform obedience according to thy first strength, and that perfection once God gave thee ; that all thou doest should have love for it's ground : that thou shouldst *love the Lord thy God with all thine heart, and strength*. *Mat. 22. 37.* Here the Law is very imperious, like those *Task-masters*, in *Egypt*, that laid burthens on the *Israelites* too heavy for them to bear. They had at first materials, and then they delivered in the full tale of bricks : But when the straw was taken from them, they complain of the heaviness of their burthen.

But



But what's the answer? *You are idle, you are idle, you shall deliver the same tale of bricks as before*, *Exod. 5. 17.* So stands the case here. It's not enough to plead, *Alas! if I had strength, I would do it; but I have not strength, I cannot do it.* But the Law is *peremptory*, you must do it: you are *compell'd* by force, you shall do it. The *impossibility* of our fulfilling it, does not exempt us, as appears by comparing *Rom. 8. 3.* with *Rom. 7. 6.* although it be impossible, as the case stands, for the Law to be by us fulfilled, yet we are held under it, as appears plainly thus. If I deliver a man a *book of money* whereby he may gain his own *living*, and be advantageous to me; and he *spend* it, and when I require mine own with increase, he tells me, *True Sir, I received such a sum of money of you for this purpose, but I have spent it, and am disabled to pay.* Will this serve the turn? will it *satisfie* the *Creditor*, or discharge the *debt*? No, no, the *Law* will have its *own* of him. If thou payest not thy *due*, thou must be shut up under it. It's otherwise under the Gospel: that accepts a man according to what he hath, not according to what he hath not. And here comes in the third point.

3. Under the Gospel, although I am *fallen*, yet if I repent, the greatest sin that is, cannot condemn me. By *repentance* I am *safe*. Let our sins be never so great, yet if we return by *repentance*, God accepts us. *Faith* and *Repentance* remove all. The *Law* knows no such thing. Look into the *Laws of the Realm*. If a man be indicted and convicted of *Treason, Murther or Felony*; though this man plead, *True, I have committed such an offence; but I beseech you Sir, pardon it, for I am heartily sorry for it: I never did the like before, nor never will again.* Though he thus *repent*, shall he escape? No, the rigour of the *Law* will execute Justice on him: there is no benefit had by *repentance*, the law will seize on him, he should have looked to it before. If thou committest *Murther or Burglary*, it's not enough to put one good deed for another; to say, *I have done thus and thus for the King; I kept such a Fort, or I won such a Town: this will not serve thy turn*, it will not save thy *neck*: the law takes no knowledge of any good thing done, or of any *repentance*. This is thy estate. Consider then what a case they are in, that are shut up under the *Law*: until a man hath *faith*, it admits no excuse, requires things far above thy power to perform; it will accept no *repentance*: And therefore we may well make this Conclusion in the *Galathians*, *As many as are under the law, are under the curse*, as it is written, *Cursed is every one that continues not in all things that are written in the book of the law to do them*, *Gal. 3. 10.*

But now, where are we thus shut up? It's under *sin*, as the Apostle tells us. For the *Law* discovers *sin* to be *sin* indeed: that *sin* by the *commandment* may become exceeding *sinful*, *Rom. 7. 13.* The *Law* makes us see more of it than we did, or possibly could come to have seen, *Rom. 3. 20.* By the *Law* cometh the knowledge of *sin*: *I had not known sin, but by the law.* Yes, peradventure I might have known *Murther, Adultery, &c.* to have been sins; but to have known them to have been exceeding *sinful*, I could not but by the *law*. To know what a kind of plague *sin* is in it self, so as not to make a game of it, or a small matter, as many usually make it; to see the ugliness of it, I cannot without the *law*. But that we may know what *sin* is, and that we may see it to be exceeding *sinful*, I here bring you a few *Considerations*, which I would have you ponder on, and enlarge them to your selves, when you come home.

1. Consider the baseness of him that offends, and the excellency of him that is offended: You shall never know what *sin* is without this twofold *Considerations*: lay them together, and it will make *sin* out of measure *sinful*. See in *David*, *The drunkards made songs and ballads of him.* He aggravates the indignity offered him, in that he was their King, yet that those wretched and

and filthy beasts the drunkards made songs of him. See it likewise in *Job*, *Cap. 29.* when he had declared unto them in what glory he once was, that he was a King and Prince in the Country. Then see *Cap. 20.* *They that are younger than me have me in derision, whose fathers I would have disdain'd to have set with the dogs of my flock.* He aggravates the offence. First, from the dignity of the persons wronged, a King, and a Prince. Then from the baseness and vileness of those, who derided him, *They were such as were younger than he, such as whose fathers he would have disdain'd to have set with the dogs of his flocks.* A great indignity, and mightily aggravated by these circumstances, that a King should be abased by such vile persons. Now some proportion there might be between *David* and the drunkards, *Job* and these men; but between thee and God what proportion can there be? Who art thou therefore, that dar'st set thy self in opposition and rebellion against God? What a base worm that crawleth on the earth, dust and ashes, and yet dar'st thou thy Maker? Dost thou (saith God) lift thy self up against him, before whom all the powers of Heaven do tremble? whom the Angels do adore? Exaltest thou thy self against him who inhabiteth Eternity? What, oppose thy self, a base creature, to Almighty God thy Creator? Consider this, and let the baseness of the delinquent, and the Majesty and Glory of that God against whom he offends, be the first aggravation of sin, and thou shalt find sin out of measure sinful.

2. Consider the smallness of the Motives, and the littleness of the inducements that perswade thee so vile a creature, to set thy self against so glorious a God. If it were great matters set thee a work, as the saving of thy life, it were somewhat: But see how small and little a thing does usually draw thee to sin. A little profit it may be, or pleasure: It may be neither of these; or not so much. When thou breathest out oaths, and belchest out fearful blasphemies against God; when thou rendest and tearest his dreadful and terrible name: what makes such a base and vile villain as thou thus to fly in Gods face? Is there any profit or delight in breathing forth blasphemies? Profit thou canst take none, and if thou take pleasure in it, then the Devil is in thee: yea, then thou art worst than the Devil himself. This is the second Consideration which may make us to see the vileness of sin, and abhor our selves for it: to wit, the slenderness of the temptations, and smallness of the motives to it.

3. Add what strong helps and means God hath given thee to keep thee from sin. As, I say, thou shouldst consider the bitterness of the delinquent, the glory of the offended, the mean motives which cause so base a creature to do so vile an act; so also consider the great means God hath given thee to keep thee from sin.

He hath given thee his Word, and this will greatly aggravate thy sins, to sin against his Word, *Gen. 3. 11.* When God convinces *Adam*, he proceeds thus far with him: *Hast thou (saith he) eaten of the tree whereof I commanded thee that thou shouldst not eat?* What, hast thou done it, as if thou wouldst do it on purpose to cross God? God hath given thee an express command to the contrary, and yet hast thou done this? Hast thou so often heard the Law, and pray'd, *Lord have mercy on me, and incline my heart to keep this law,* and yet wilt thou lye, swear, commit adultery, and deal falsely, and that contrary to the command of God, obstinately disobey him?

Now God hath not only given this great means of his Word and Commandment, but great grace too. Where understand that there is not only final grace, but degrees of grace: else the Apostle would not have said, *receive not the grace of the Lord Jesus Christ in vain.* 2 Cor. 6. 1. Consider then how much grace thou hast received in vain. How many motions to good hast thou rejected? Perhaps thy heart is touched at this Sermon, though it is

not



not my *tongue*, nor the *tongue* of the most elegant in the world, that can touch the heart, but the Spirit that comes along with his Word. Now when thou findest with the Word a *Spirit* to go with it, it is a *grace*. If thy conscience be enlightned, and thy duty revealed to thee, so that it tells thee *what* thou art, *what* thou oughtest to do, and *not* to do, it is a *grace*. Now if for all this, thou blindly runnest through, and art never the better, but obstinately settest thy self against God, and dost many things which others that have not received the same *grace* would not have done, know then that thou receivest this *grace* in vain, and thy case is lamentable.

4. Consider God's great goodness, which ought to restrain thee from sin upon a double account.

1. First, his *goodness* in himself should keep thee from offending him. There's nothing but *goodness*, infinite *goodness* in him, and canst thou find in thy heart to sin against so good a God? To offend, and wrong a good disposition'd person, one of a *sweet nature* and affection, it aggravates the fault, 'tis pity to wrong or hurt such a one, as injures no body. Now such a one is God, a good God, infinite in *goodness*, rich in mercy, very *goodness* it self; and therefore it must needs aggravate the *foulness* of sin to sin against him: But now he is not only thus in himself, but

2. Secondly, He's good to thee, *Rom. 2. Despisest thou the riches of his goodness and forbearance?* &c. What hast thou that thou hast not received from his bountiful hand? Consider of this, and let this be a means to draw thee off from thy *sinfulness*. When David had greatly sinned against God, and when God brings his murder home to him, he pleads thus with him: *When thou wert nothing in thine own eyes, I brought thee* (saith God) *to the Kingdom, I took thee from the sheep-fold, and exalted thee, and brought thee to a plentiful house,* Vid. 2 Sam. 12. 7, 8. And may not God say the like to us? and do you thus requite the Lord, O you foolish people and unwise, Deut. 32. 6. that the more his *mercy* and *goodness* is to you, the higher your sins should be against him.

5. Besides, consider more than all this, we have the examples of *good men* before our eyes. God commands us not, what we cannot do: If God had not set some before our eyes, that walk in his ways, and do his will, then we might say that these are precepts, that none can perform: But we have patterns, of whom we may say, such a man I never knew to lye, such a one never to swear, and this should be a means to preserve us from sinning, Heb. 11. 7. Noah was a good man, and being moved with fear, set not at nought the threatening of God, but built the Ark, and thereby condemned the world. His example condemned the world, in that they followed it not, although it were so good, but continued in their great sins. So, art thou a wicked debauch person? there is no good man but shall condemn thee by his example. It's a great crime in the land of uprightness to do wickedly, Isa. 26. 10. to be profane, when the righteous by their blameless lives may teach thee otherwise.

6. And lastly, add to all the consideration of the multitude and weight of thy sins. Hadst thou but sinned once or twice, or in this or that, it were somewhat tolerable. But thy sins are great and many: They are heavy, and thou continually encreasest their weight, and addest to their number. Jer. 5. 6. *A lion out of the forest shall slay them, and a wolf of the evening shall spoil them, a leopard shall watch over their Cities, and every one that goeth out thence shall be torn in pieces. Why? Because their transgressions are many, and their back-slidings are encreased.* If thou hadst committed but two, or three, or four sins, thou mightest have hope of pardon; but when thou shalt never have done with thy God, but wilt be still encreasing, still multiplying thy sins, then mayst thou expect to hear from God's mouth

mouth that dreadful expostulation in the Prophet, *Jer. 5. 7. How can I pardon thee?* Thus David sets out his own sins in their weight and number, *Psal. 38. 4. Mine iniquities are gone over my head, as an heavy burden they are too heavy for me.* The continual multiplying of them adds to their heap both in number and weight.

Thus I have shew'd you what the Law does in respect of sin, the benefit of being under the Law, that it makes sin appear in its own colours, and sets it forth to be, as indeed it is, *exceeding sinful.* But the Law does not yet leave sin, nor let it scape thus: But as the Law discovers our *sinfulness*, and *accursedness* by sin, its *wretchedness*, and mans *misery* by it, till his *blessedness* comes, from the hand of his *Jesus*: so it lays down the miserable estate which befalls him for it. If he will not spare God with his *sins*, God will not spare him with his *plagues*. Let us consider of this *accursedness* sin brings on us: God will not let us go so, but as long as we are under the Law, we are under the *Curse*; and till we are in Christ, we can expect nothing, but that which should come from the hand of a *provoked* God. Assure thy self, thou that pleasest thy self in thy abominations, that God will not take this at thine hands, that by so *base* a creature as thou art, so *vile* a thing as *sin* is should be committed against him. But of the woful effects of sin, which is Gods wrath, we will speak the next time.

### L A M. 5. 16.

*Woe unto us that we have sinned.*

**I** Declared unto you heretofore, what we are to consider in the state of a natural man, a man that is not new fashioned, new moulded, a man that is not cut off from his own stock, a man that is not ingrafted into Christ, he is the son of sin, he is the son of death. First I shewed you his *sinfulness*, and now Secondly I shall shew you his *accursedness*, that which follows necessarily upon sin unrepented of. I declared before what the nature of sin is: And now I come to shew what the *dreadful effects* of sin are; I mean the *inevitable consequence* that follows upon sin, and that is, *woe and misery*, *Woe unto us, that we have sinned.* A woe is a short word, but there lieth much in it.

Doct. *Woe and anguish must follow him that continueth sinning against God.*

And when we hear this from the Ministers of God, it is as if we heard that Angel, *Rev. 8. 13. flying through the midst of Heaven, denouncing, Woe, woe, woe to the Inhabitants of the earth.* The Ministers of God are his *Angels*; and the same that I now deliver to you, if an Angel should now come from Heaven, he would deliver no other thing. Therefore consider that it is a voice from Heaven, that this *woe, woe, woe*, shall rest upon the *heads*, upon the *bodies* and *souls* of all them that will not yield unto God, that will not stoop to him, that will be their own masters, and stand it out against him: *woe, woe, woe* unto them all. *Woe unto us.* It's the voice of the Church in general, not of one man; but *but woe unto us, that we have sinned.*

That



That I may now declare unto you, what these *woes* are, note by the way, that I speak not to any particular man, but to every man in general. It is not for me to make particular application, do you do that your selves: *We are all children of wrath by nature*: in our *natural* condition we are all alike, we are all of one *kind*, and every *kind* generates its own *kind*: 'Tis an hereditary condition, and till the Son makes us free, we are all subject to this woe. By nature we are all children of wrath, as well as others. Eph. 2. 3. Now that I may not speak of these woes in general, I have shew'd how two woes are past and a third woe is coming. God proceeds punctually with us. And are not our proceedings in *Judiciary Courts* after this manner? The Judge when he pronounceth sentence, doth particularize the matter; *Thou shalt return to the place, from whence thou camest, thou shalt have thy bolts knockt off, thou shalt be drawn to the place of execution, thou shalt be hanged, thou shalt be cut down, and quartered*; and so he goes on. And this is that, which is the witness of Justice. Thus is it here, the Spirit of God thinks it not enough to say barely, the state of a sinner is a woful estate; but the *woes* are punctually number'd, and this shall be my practice. Now

1. The first thing that followeth after sin is this: After the committing of sin, there cometh such a condition into the soul that it is *defiled, polluted, and becometh abominable*. And this is the first woe.

2. The soul being thus defiled and abominable, *God loaths it*; for God cannot endure to dwell in a *filthy and stinging carrion-soul*, he startles as it were, and seems afraid to come near it, he *forsakes it*, and cannot endure it. And that's the second woe: First sin defiles it, then God departs from it, there must be a *divorce*.

3. When God is departed from the soul, then *the Devil enters in*, he presently comes in, and takes up the room, there will be no *emptiness or vacuum*. And this is a fearful woe indeed: for as soon as God is departed from a man, he is left to the guidance of the *Devil*, his own *flesh*, and the *World*. There will be no emptiness in the heart: no sooner God departs, but these step in, and take Gods place.

4. Then in the fourth place, after all this is done, comes *sin and cries for its wages, which is death*. The terrible death which comprehends in it all that beadrill of curses, which are written in the Book of God; and not onely those, but the curses also which are not written, *Deut. 28.* which are so many that they cannot be written. Though the Book of God be a *complete Book*, and the Law of God a *perfect Law*, yet here they come *short*, and are *imperfect*: For the curses not written shall light upon him, which are so many, as pen and ink cannot set down, nay, the very pen of God cannot express them, so many are the calamities, and sorrows, that shall light upon the soul of every sinful man.

Now let us take these woes in pieces one after another.

1. The first woe is *the polluting and defiling of the soul by sin*. A thing (*it may be*) that we little think of; but if God once open our eyes, and shew us what a black soul we have within us, and that every *sin*, every *lustful thought*, every *covetous act*, every sin sets a new *spot and stain* upon the soul, and tumbles it into a new *puddle of filth*, then we shall see it, and not till then; for our eyes are *carved*, and we cannot see this. If once we did but see our *hateful and abominable spots*, that every sin tumbles us afresh into the *mire*: did we see what a black Devil we have within us, we would *hate and abhor* our selves, as Job did. It would be so foul a sight, that it would make us out of our wits, as it were, to behold it. A man that is but *natural*, cannot imagine, what a *black Devil* there is within him: But though he seeth it not, yet he that *bath eyes, like a flame of fire*, Rev. 1. 14. seeth our *stains, and spots*.

Our Saviour shews the filthiness of the heart, by that which proceeds out of the mouth, *Mat. 15. 18. Those things which proceed out of the mouth, come from the heart.* And *v. 19. Out of the heart proceed evil thoughts, &c.* Observe. Of all evils we account evil *thoughts* the least. This we think strange, what, *thoughts* defile a man? what, so light a matter as a thought? Can they make any *impression*? Yes, and defile a man too, leaving such a spot behind them, which nothing but the *hot blood* of Christ can wash away. So many evil *thoughts*, so many *blasphemies*, so many *filthy things* come from the heart, every one being a new *defilement* and *pollution* that a man is made so *nasty* by it and *filthy*, that he cannot believe that it is so bad with him, as indeed it is, the Apostle having shewn the *Corinthians* their former life, and exhorted them against it, *1 Cor. 6.* goes on *cap. 7. v. 1. Let us cleanse our selves from all filthiness of the flesh, and spirit.* Mark then, there is a double filthiness, a *filthiness of the flesh*, and a *filthiness of the spirit*. The filthiness of the flesh, that every one acknowledgeth to be filthy carnality, Fornication, and Adultery, &c. These *bestial lusts* every one knows to be *unclean*. But then there is a *filth* of the spirit too, and such are evil *thoughts*. They are the filth of the Spirit. *Corruptio optimi est pessima. The corruption which cleaves to the best thing is worst.* The Soul is the Best thing, the most noble thing; the filthiness, which cleaves to it therefore must needs be the greatest. *Fleshly filthiness*, as Adultery, is *filthy*; but *Contemplative Adultery*, to dwell thereon, is worse: however such a man may be pure from the filth of the flesh, yet if he *delights* himself in *filthy thoughts*, his spirit is *abominable* in the sight of God: There is a stain by every one of thy *impure thoughts* left behind. However an actual sin be far greater then the sin of a thought, yet if that be but once committed, and these are frequently in thee; if thou alway lie tumbling in the *juds* of thy *filthy thoughts*, thy continuing therein makes thy sin more *abominable*, then *David's* outward act, which he but once committed. So that we see there is a *filthiness of the spirit*, as well as the *flesh*. In *James 1. 21.* we have a word sets out the filthiness of it, which is (*Superfluity*.) *Lay apart.* (saith he) *all filthiness and superfluity of naughtiness.*

First, it's expressed by the name of *filthiness*, shewing there's nothing so defiles a man as sin.

Then 'tis called *superfluity of naughtiness*; But what, is there any naughtiness to be born with? And what exceeds that, it is *superfluity*? No, that's not the meaning of the place. By *superfluity*, is meant the *excrements of sin*. Excrements are the refuse of meat, when the good nourishment is taken away from it. And 'tis as if he had said, *Lay aside filthy, nasty, or excrementitious sin.* The word was used in the Ceremonies of the *Jews*, and thereby we may see what was taught concerning sin, *Dent. 23. 12, 13. Thou shalt have a place without the camp whither thou shalt goe, &c.* Though the comparison be homely, yet it shews the filthiness of the sin, that it is a very excrement. *Thou shalt have a paddle, and it shall be that when thou wilt ease thy self, thou shalt dig therewith, &c.* And thou shalt cover that which cometh from thee. But what, did God care for these things? No, it was to teach them a higher matter: As the reason following implies. *For the Lord thy God walketh in the midst of the Camp.* God would thereby shew them, that those things at which every man stoppeth his nose, are not so *filthy* to man, as a sin is unto God. So that you see how the case stands with a sinful man: Sin defiles him, it pollutes him.

2. And then in the next place, *It makes Gods soul to hate and abhor him.* It's true, some sins there are that every man imagineth to be *shameful* and *filthy*; but we see all sin is so to God, 'tis *filthiness of Flesh and Spirit.* A man



man may hate *carnality, fleshly filthiness*; peradventure also he may hate *covetousness*, but pride and prodigality that he may get (as he thinks) credit by, that he cannot maintain the reputation of a Gentleman without them. A miserable thing, that a man should account that a *garnish* of the soul, which doth defile and pollute it. If a man should take the excrements of a beast to adorn himself, would not we think him an *Ass*? Well, when we thus defile our selves by sin, God cannot *endure* us, he is forced to *turn* from us, he *abhors* us; And that's the next woe.

2. When thou hast made thy self such a *Black Soul*, such a *Dungbil*, such a *Sty*, then God must be gone, he cannot endure to dwell there: It stands not with his *honour*, and with the *purity* of his nature to dwell in such a polluted heart, there must now be a divorce: *Holiness becomes his House for ever. His delight is in the Saints*, Psal. 93.5. Psal. 16.3. Rev. 15.3. He is *King of the Saints*, he will not be in a *Sty*: When thou hast thus *polluted* and *defiled* thy soul, God and thou must presently part: God *puts thee off*, and thou *puttest God off* too. We read in that place before alledged, Eph. 2.12. that before they knew Christ, they were *without God in the world*, &c. *Atheists*, ἀθεοί. And in cap. 4. v. 18. *Having their understanding darkened, and being alienated from the life of God through the ignorance that is in them.* The presence of God is the life of our souls; and we having through *sin* and *ignorance* banisht God, we become *strangers* until the time of our *ingrafting* into Christ; we are *aliens* from the life of God: whereupon comes a mutual kind of *abhorring* one another. God *abhors* us, and we *vile* and *filthy* wretches *abhor* God again. There is *enmity* betwixt God and us, and between all that belongs to God, and all that belongs to us. There's an *enmity* betwixt God and us, and observe the expresseion of it, Levit. 26.15. *If you shall despise my statutes, or if your souls shall abhor my judgments, so that you will not do my commandments*, &c. See here how we begin to *abhor* God, and then for judgment on such persons, v. 30. *My soul shall abhor you.* We are not behind hand with God in this *abhorring*, Zach. 11.8. *My soul loathed them, and their soul abhorred me.* When we begin to *abhor* God, Gods soul also *abhors* us. When a man hath such a polluted soul, he becomes *θεοσυγής*, a *hater of God*, and hated of him. When thou hast such a stinking soul, God must needs loath it as a most loathsome thing; and so thou art not behind God neither. Thy *filthiness* makes God *abhor* thee, and thou *abhorrest* him. *θεοσυγής*, *haters of God* is one of the titles of natural men drenched in sin, Rom. 1.30. And this is thy case, by *hating* thou art *bated* of God.

Nor is this all the *enmity*. There is *enmity* also betwixt all that belongs to God, and all that belongs to us. Gods children and the wicked have ever an *enmity* betwixt them, such an *enmity* as will never be reconciled. It's set down in Prov. 29.27. *An unjust man is an abomination to the just, and he that is upright in his way, is an abomination to the wicked.* Just as it is between God and the seed of the *Serpent*, so it is between both the seeds. *A wicked man is an abomination to the just, and an upright man is an abomination to the wicked.* There is a pale of *abomination* set between them: so that this is the second woe. We come now to the third.

3. And the third woe is that which immediately follows, *Gods leaving of us*. When we have polluted our selves with sin, and God by reason thereof *abhors* us, and turns from us, then are there others ready presently to take up the room; so soon as God *departs*, the Devil *steps in* and becomes thy God. He was thy God by *Creation*, this by *usurpation*: He was thy *Father* that would have given thee every good thing; but now thou art *Fatherless*, or rather worse, thou hast the Devil for thy Father, and better is it to be without one. When the Devil is thy Father, his works thou must do. When the *Spirit of God* departed from Saul, presently the evil Spi-

rit entred into him, 1 Sam. 16. 14. If the good Spirit be gone out, the evil Spirit soon comes in : he comes and takes possession, and is therefore called *The God of this world* : And while we are in that state, *we walk after the course of him that worketh in the children of disobedience*, Eph. 2. 2. We would account it a terrible thing, for our selves or any of our children to be possessed of a *Devil* ; but what it is to be possessed of this Devil thou knowest not. It's not half so bad to have a *Legion* possess thy *Body*, as to have but one to possess thy *Soul*. He becomes thy God and thou must do his work ; he will tyrannize over thee. What a fearful thing therefore is this, that as soon as God departs from us and forsakes us, and we him, that the Devil should presently come in his room, and take up the heart. Mark that place in Eph. 2. 2. *Where in times past ye walked according to the course of the world, according &c.* As soon as God leaves a man, what a fearful company assail him ? They all concur together, the *World*, the *Flesh*, and the *Devil* : These take Gods place.

The world is like the *tide*, when a man hath the *tide* with him, he hath great advantage of him that rows against the *tide*.

But here is the Devil too. The world is as a swift current, and besides this comes the Devil and fills the heart, the *Prince of the Power of the Air*. While thou wert carried with the world, thou went'st with the Stream, and hadst the *tide* with thee ; but now the Devil being come, thou hast both *wind* and *tide* ; and how can he chuse but run, whom the Devil drives ?

But this is not all : There must be something in thine own disposition too, that it may be completely filled : Though there be *wind* and *tide*, yet if the Ship be a *slug*, it will not make that hast that another light ship will : Therefore here is the *flesh* too, and the *fulfilling* the desires thereof, which is a *quick* and *nimble* vessel, and this makes up the matter. So that if we consider the *wind* and *tide*, and *lightness* of the Ship, it will appear how the room is filled : And how woful must the state of that man be ? It is a fearful thing to be delivered up unto Satan, but not so fearful as to be delivered up to *ones own lusts*. But by the way observe this for a ground : God never gives us up, God *never forsakes us till we first forsake him*. He is still before hand with us in doing us good ; but in point of *hurt* we our selves are first, in the point of forsaking we are always before hand with God. If it should be proposed to thee, whether thou wilt forsake God or the Devil, and thou dost forsake God and chusest the Devil, thou deservest that he should take possession of thee. When a man shall obstinately renew his *gross sins*, doth he not deserve to be given up ? Observe the case in our first Parents. God told the woman one thing, the Devil perswades her another ; she hearkens to the Devil, and believes *him* rather than God ; and when we shall desire to serve the *Devil* rather than God, the God that made us, and that made heaven for us, do we not deserve to be given up to him ? For *this servants we are whom we obey*, Rom. 6. 16. And thus we see how fearful a thing it is, to be delivered up to our selves and to the Devil, *Psal. 81. 11*. First they forsake God : God comes and offers himself unto them, I will be thy God, thy Father, thou shalt want nothing : yet notwithstanding *Israel would not hear, they would have none of me*. And then if thou wilt have none of me, I will have none of thee saith God. Then see what follows, *v. 12*. God commits the Prisoner to himself : *I gave them up to their own hearts lusts*, &c. And there's no case so desperate as this, when God shall say, If thou wilt be thine own *Master* be thine own *Master*. Thus to be given up to a mans *self*, is worse than to be given up unto *Satan* : To be given up unto Satan may be for thy safety ; but there's not a mountain of Gods wrath greater, than to give a man up unto himself. We would fain go over the hedges ; but when God loves us *he hedges up our ways*, *Hos. 2. 6*. If God love us he will not leave us to our selves, though we desire it. But when God shall



I shall say, go thy wayes, if thou wilt not be kept in, be thy own Master, this is a most fearful thing: And this is the third woe. First *the soul is polluted with sin; it forsakes God, and God forsakes it: Then the World, the Flesh, and the Devil, these fill up the room; and then what follows, when these three rule within? But all kinds of sin: And so all kinds of punishment, which is the next Woe.*

4. And this woe brings in all the curses of Almighty God, an *Ilind* of evils. Sin calls for its wages, viz. *Death, Death.* That's the payment of all: *The wages of sin is death.* And this is the next thing; which I shall open and explain.

Now in handling hereof, I will first shew how death in general must of necessity follow sin, that thou who hast forsaken the *fountain of life*, art liable to everlasting death. And for this see some places of Scripture, *Rom. 6. 2, 3. The wages of sin is death.* Consider then, first what this wages is. Wages is a thing which must be paid: If you have an hireling, and your hireling receive not his wages, you are sure to hear of it, and God will hear of it too, *James 5. 4. He which keeps back the wages of the labourer, or the hireling, their cry will come into the ears of the Lord of Sabbath.* As long as hirelings wages are unpaid, Gods ears are filled with their cries, *Pay me my wages, pay me my wages.* So sin cries, and it is a dead voice, *Pay me my wages, pay me my wages, the wages of sin is death.* And sin never leaves crying, never lets God alone, never gives him rest, till this wages be paid. When *Cain* had slain *Abel*, he thought he should never have heard any more on't; but sin hath a voice, *The voice of thy Brothers blood cries unto me from the ground.* So *Gen. 18. 20.* the Lord saith concerning *Sodom*, *Because the cry of Sodom is great, and their sin very grievous, therefore I will go down and see, whether they have done according to the cry that is come up into mine ears.* As if the Lord had said, It's a loud cry, I can have no rest for it, *therefore I will go down and see, &c.* If man had his ears open, he would continually hear sin crying unto God, *Pay me my wages, pay me my wages, kill this sinful soul: And though we do not hear it, yet so it is.* The dead and doleful sound thereof fills Heaven: It makes God say, *I will go down and see, &c.* Till sin receive its wages, God hath no rest. Again, see *Rom. 7. 11. Sin taking occasion by the Commandment, deceived me, and by it slew me.* I thought sin not to have been so great a matter, as it is. We think on a matter of profit or pleasure, and thereupon are inticed to sin; but here's the mischief, *sin deceives us.* It is a weight, it presses down, it deceives men, it's more then they deemed it to be. The committing of sin, is as it were running thy self upon the point of Gods blade. Sin at first may flatter thee, but it will deceive thee: It's like *Joabs* kifs to *Amasa*. *Amasa was not aware of the sword that was in Joabs hand, till he smote it into his ribs that he died.* 2 *Sam. 2. 26.* When sin entices thee on by profits, and pleasures, thou art not aware, that it will slay thee: But thou shalt find it will be bitterness in the end. A sinner that acts a tragedy in sin, shall have a bloody Catastrophe. *Rom. 6. What fruit had you then in those things whereof you are now ashamed? Blood, and death is the end of the Tragedy. The end of those things is death. The sting of death is sin, 1 Cor. 15.* What is sin? It's the sting of death: Death would not be death, unless sin were in it. Sin is more deadly then death it self; It's sin enableth death to sting; enableth it to hurt and wound us: So that we may look on sin, as the *Barbarians* looked on the viper on *Pauls* hand, they expected continually when he would have swollen and burst. Sin bites like a Snake, which is called a fiery Serpent, not that the Serpent is fiery, but because it puts a man into such a flaming heat, by their poyson: And such is the sting of sin, which carries poyson in it, that had we but eyes to see our ugliness by it, and how it inflames us, we should continually,

ly, every day look, when we should burst with it. The Apostle, James 1. 15. useth another metaphor: *Sin when it is accomplished bringeth forth death.* ἀποθνήσκει, saith the Original, sin goeth as it were with child, with death. The word is proper to Women in labour, who are in torment till they are delivered. Now as if sin were this Woman, he useth it in the feminine gender. Ἀμαρτία. So it is with sin, sin is in pain, cries out, hath no rest till it be delivered of this dead birth, till it have brought forth death: That is, sin grows great with child with death, and then it not only deserves death, but it produceth and actually brings forth: This is generally so.

Now consider with your selves, death is a fearful thing. When we come to talk of death, how doth it amaze us? The Priests of Nob are brought before Saul for relieving David, and he saith, *Thou shalt surely die Ahimelech.* And this is your case, you shall surely die: death is terrible even to a good man. As appears in Hezekiah, who though he were a good man, yet with how sad a heart doth he entertain the message of death? The news of it affrighted him; it went to his heart, it made him turn to the wall and weep. How cometh it to pass that we are so careless of death? That we are so full of infidelity, that when the word of God saith, *Thou shalt die Ahimelech,* we are not at all moved by it? What, can we think these are Fables? Do we think God is not in earnest with us? And by this means we fall into the temptation of Eve, a questioning, whether Gods threats are true, or not? That which was the deceit of our first Parents, is ours. Satan disputes not whether sin be lawful, or not: Whether eating the fruit were unlawful: Whether Drunkenness, &c. Be lawful; he'll not deny, but it is unlawful. But when God saith, *If thou dost eat, &c. Thou shalt die:* he denies it, and saith, *ye shall not die:* He would hide our eyes from the punishment of sin. Thus we lost our selves at the first, and the Floods of sin came on in this manner: When we believed not God, when he said, *If thou dost eat thou shalt surely die:* And shall we renew that Capital sin of our Parents, and think, if we do sin, we shall not die? If any thing in the World will move God to shew us no mercy, it's this when we sleight his Judgments, or not believe them. This adds to the height of all our sins, that when God saith, if thou dost live in sin, thou shalt die, and yet we will not believe him: That when he shall come, and threaten us, as he doth, *Dent. 29. v. 19.* When he shall curse, and we shall bless our selves in our hearts, and say, *we shall have peace though we go on, &c. v. 20.* The Lord will not spare that man, but the anger of the Lord and his jealousy shall smoke against him. It is no small sin, when we will not believe God: This is as being thirsty before, we now add Drunkenness to our thirst: That is, when God shall thus pronounce curses, he shall yet bless himself, and say, *I hope I shall do well enough for all that.* There are two words to that bargain. Then see what follows, *The anger of the Lord and his jealousy shall smoke against that man, &c.* We are but now entred into the point; but it would make your hearts ache and throb within you, if you should hear the particulars of it. All that I have done, is to perswade you to make a right choice, to take heed of Satans delusions. *Why will ye die? Ezek. 33. 11.* Therefore cast away your sins, and make you a new heart and a new spirit, for why will you die? *Ezek. 18. 31.* Where the Gilded Candlestick stands, there Christ walks, there he saith *I am with you.* Where the Word and Sacraments are, there Christ is, and when the Word shakes thy heart, take that time, now choose life. *Why will you die? Consider of the matter: Moses put before the people life and death, blessing and cursing: Dent. 30. 15, 19.* We put life and death before you in a better manner: He was a Minister of the letter, we of the spirit. *2 Cor. 3. 6.* Now choose life. But if you will not hearken, but will needs try  
conclusions



conclusions with God, therefore because you will choose your own conclusions, and will not hearken unto God, because you will needs try conclusions with him, will not obey him when he calls, therefore he will turn his deaf ear unto you, and when you call and cry, he will not answer, Prov. i. 28. I press this the more, to move you to make a right choice.

But now to turn to the other side, as there is nothing but death for the wages of sin, and as I have shewed you where death is: So give me leave to direct you to the Fountain of life: There is life in our blessed Saviour; if we have but an hand of faith to touch him, we shall draw vertue from him to raise us up from the death of sin, to the life of righteousness, 1 John. 5. 12. He that hath the Son hath life, he that hath not the Son hath not life. You have heard of a death that comes by the first Adam, and sin, and to that stock of Original sin we had from him, we have added a great heap of our own actual sins, and so have treasured up unto our selves wrath against the day of wrath. Rom, 2. 5. Now here is a great treasure of happiness on the other side in Christ; have the Son, and have life. The question is now, whether you will choose Christ, and life, or sin, and death? Consider now the Minister stands in Gods stead, and beseeches you in his name, he speaks not of himself, but from Christ. When he draws near to thee, with Christs broken body, and his blood shed, and thou receivest Christ; then, as thy natural life and strength is preserved and encreased by these Elements, so hast thou also spiritual life by Christ. If a man be kept from non-ristment a while, we know what death he must die: If we receive not Christ, we cannot have life, we know that there is life to be had from Christ, and he that shall by a true, and lively faith receive Christ, shall have life by him. There is as it were a pair of Indentures drawn up between God and a mans soul: There is blood shed, and by it pardon of sin, and life convey'd unto thee on Christs part. Now if there be faith and repentance on thy part, and thou accept of Christ, as he is offered, then thou mayst say, I have the Son, and as certainly as I have the bread in my hand, I shall have life by him. This I speak but by the way, that the sun might not set in a cloud, that I might not end only in death, but that I might shew, that there is a way to recover out of that death, into which we have all naturally precipitated our selves, by our apostacy from God.

ROM.

## R O M. 6. 23.

*The wages of Sin is death.*

**T**He last day I entred on the Declaration of the *curſed effects* and *conſequents* of ſin, and in general ſhewed that it is the wrath of God; that where ſin is there wrath muſt follow. As the Apoſtle in the Epiſtle to the *Galathians*, *As many as are under the works of the Law, are under the curſe*. Now all that may be expected from a God highly offended, is comprehended in Scripture by this term, *Death*. Whereſoever ſin enters, death muſt follow, *Rom. 5. 12. Death paſſed over all men, forasmuch as all had ſinned*: If we are *children of ſin*, we muſt be *children of wrath*, *Eph. 1. 3*. We are then *children of wrath even as others*. Now concerning death in general, I ſhewed you the laſt time that the ſtate of an unconverted man, is a *dead and deſperate eſtate*: He is a *ſlave*, it would affright him, if he did but know his own ſlavery, and what it is that hangs over his head; that there's but a *ſpan* betwixt him and death, he could never breath any free air, he could never be at any reſt, he could never be free from fear. *Heb. 2. 15*. the Apoſtle ſaith, that *Chriſt came to deliver them that through fear of death were all their life time ſubject to bondage*. This bondage is a *deadly bondage*, that when we have done all that we can do, what's the payment of the ſervice? *Death*: And the fear of this deadly bondage, if we were once ſenſible, if God did open our eyes, and ſhew us as he did *Belſhazar*, our doom written, did we but ſee it, it would make our *joynts* looſe, and our *knees knock one againſt another*. Every day thou liveſt thou approacheſt nearer to this death, to the accompliſhment and conſummation of it: *Death without* and *Death within*; *Death in this World* and *in the World to come*.

Not only death thus in groſs and in general, but in particular alſo.

Now to unfold the particulars of death, and to ſhew you the ingredients of this bitter Cup, that we may be weary of our eſtates, that we may be drawn out of this death, and be made to fly to the Son, that we may be free indeed; obſerve: that *Death* is not here to be underſtood of a ſeparation of the Soul from the Body only, but a greater death than that, the death of the Soul and Body. We have mention made of a *fiſt Reſurreſtion*, *Rev. 20. 6. Blessed and happy is he that hath his part in the fiſt Reſurreſtion, for on ſuch the ſecond death hath no power*. What is the fiſt reſurreſtion? It is a riſing from ſin: And what is the ſecond death? It is everlaſting damnation. The fiſt *Death* is a *Death in ſin*, and the fiſt *Reſurreſtion* is a riſing from ſin.

And ſo again for all things, the judgments or troubles that appertain to this death, all a man ſuffers before. It is not, as fools think, the laſt blow that ſells the Tree, but every blow helps forward. 'Tis not the laſt blow that kills the man, but every blow that goes before makes way unto it. Every trouble of mind, every anguiſh, every ſickneſs; all theſe are as ſo many ſtrokes that ſhorten our life, and haſten our end, and are as it were ſo many deaths: Therefore however it is ſaid by the Apoſtle, *It is appointed for all men once to dye*, yet we ſee the Apoſtle to the *Corinthians* of the great conflicts that he had, in *2 Cor. 11. 23*. ſaith, *that he was in labours abundant, in ſtripes*



*stripes above measure, in prisons frequent, in deaths oft. In deaths often, what's that? That is, however he could dye but once; yet these harbingers of death, these stripes, bonds, imprisonments, sicknesses, &c. all of them were as so many deaths, all these were comprehended under this curse, and are parts of death; in as much as he underwent that which was a furtherance to death, he is said to die. So we read Exod. 10. 17. Pharaoh could say, Pray unto your God that he would forgive my sins this once, and intreat the Lord that he will take away from me but this death only. Not that the Locusts were death; but are said to be so because they prepared and made way for a natural death. Therefore the great judgments of God are usually in Scripture comprised under this name Death. All things that may be expressions of a wrath of an highly provoked God, are comprehended under this name: All the judgments of God that come upon us in this life, or that to come; whether they be spiritual and ghostly, or temporal, are under the Name of Death.*

Now to come to particulars, look particularly on *Death*, and you shall see death begun in this world, and seconded by a death following, the separation of body and soul from God in the world to come.

1. First, in this life he is always a dying man: *Man that is born of a woman*, what is he? He is ever spending upon the stock, he is ever wasting like a Candle, burning still and spending it self as soon as lighted, till it come to its utter consumption: So he is born to be a dying man, death seizeth upon him as soon as ever it findeth sin in him, *Gen. 2. 1. In the day that thou eatest thereof thou shalt dye*, saith God to Adam, though he lived many years after. How then could this threatening hold true? Yes it did, in regard that presently he fell into a *languishing estate*, subject and obnoxious to *miseries and calamities*, the hastners of it. If a man be condemn'd to dye, suppose he be reprieved, and kept prisoner three or four years after, yet we account him but a dead man: And if this mans mind shall be taken up with *worldly matters, earthly contentments, purchases or the like*, would we not account him a Fool or a stupid man, seeing he lightly esteems his *condemnation*, because the same hour he is not executed? Such is our case, we are while in our natural condition in this life dead men, ever tending toward the Grave, towards corruption, as the gourd of Jonah, *so soon as ever it begins to sprout forth, there is a worm within*, that bites it and causes it to wither. The day that we are born, there is within us the seed of corruption, and that waits us away with a secret and incurable consumption, that certainly brings death in the end: So that in our very birth begins our progress unto death, *A time, a way we have, but it leads unto death. There is a way from the Tower to Tyburn, but it is a way to death: Until thou comest to be reconciled unto Christ, every hour tends unto thy death; there's not a day that thou canst truly say thou livest in, thou art ever posting on to death, death in this world, and eternal death in the world to come.*

And as it is thus with us at our coming into the world, so we are to understand it of that little time we have above ground, our days are full of sorrow. But mark when I speak of sorrows here, we must not take them for such afflictions and sorrows as befall Gods children, for theirs are blessings unto them: Chastisements are tokens of Gods love, *For as many as I love, I rebuke and chasten*: (saith Christ.) *Revel. 3. 19. Affliction to them is like the Dove with an Olive-branch in her mouth, to shew that all is well; but take a man that is under the Law, and then every cross whether it be loss of friends, loss of goods, diseases on his body, all things, every thing to him is a token of Gods wrath, not a token of Gods love, as it is to Gods children; but it is as his impress money, as part of payment of a greater sum, an earnest of the wrath of God, the first part of the payment thereof.*

It's the Apostles direction, that among the other Armour, we should get

our feet shod, that so we might be able to go through the afflictions we shall meet withal in this life, *Eph. 6. 15. Let your feet be shod with the preparation of the Gospel of peace.* What is the shooing of the feet a part of the Armour? Yes: For in the *Roman* discipline there were things they called Galltraps, which were cast in the way before the Army, before the horse and men; they had three *points*, so that which way soever they threw them, there was a point upwards. Now to meet with and prevent this mischief, they had brazen shooes that they might tread upon these Galltraps and not be hurt: As we read of *Goliath*, amongst other Armour he had boots of Brasse. To this it seems the Apostle had reference in this metaphorical speech: The meaning is that as we should get the *shield of faith* and *sword of the spirit*, so we should have *our feet shod*, that we might be prepared against all those outward troubles, that we should meet with in the world, which are all of them as so many *stings* and *pricks*; all outward crosses I say are so: And what is it that makes all these hurt us? what is it that makes all these as so many *deaths* unto us but *sin*? If sin reign in thee and bear rule, that puts a *sting* into them. It is *sin* that arms *death* against us, and it is *sin* that arms all that goes before *death* against us. Hast thou been crossed in the loss of thy *Wife, Children, good friends, &c.* why the *sting* of all is from *sin*, *sin* it is which makes us feel sorrow. What shall we then do? Why, get thy feet shod with the preparation of the Gospel of peace. Prepare thy self, get God at peace with thee; and then whatsoever affliction cometh, howsoever it may be a warning piece to another that Gods wrath is coming, yet to thee it is a messenger of peace. Now these outward troubles are the least part of a wicked mans payment, though all these are a part of his death, so long as he remains unreconciled, whatsoever comes upon him whereby he suffers either in himself or in any thing that belongs unto him, they are all tokens of Gods wrath, and are the beginnings of his death, in the 26th of *Levit.* and the 28th of *Deut.* the particulars of it are set down. But this is that I told you the last time, how that the law of God is a perfect law, and nothing is to be added to it, yet the variety of the curses belonging unto a man unreconciled are so many, that the ample book of God cannot contain them, *Deut. 28. 61. All the curses which are not written, &c.* we read *v. 27. The Lord shall smite thee with the botch of Egypt, and with hemeroids, and with a scab, and with itch.* See the diversities of plagues, all these are made parts of the curse. The very *itch* and *scab* is a part of the payment of Gods wrath in hell, *Lev. 26. 26. I will send a sword amongst you, which shall avenge the quarrel of my Covenant,* the sword that shall destroy you, that when you shall hear of war, of the coming of the sword, (which the children of God need not fear, all is alike unto them) it shall be to avenge the quarrel of Gods Covenant. The Book of God comprehends not all the curses that are to light on the wicked. And therefore we find in *Zachary*, a Book, a great Folio Book, every side whereof was full of curses, *Cap. 5. 2.* He said unto me, what seest thou? And I said I see a flying roll, the length thereof is 20 cubits; and the breadth thereof is 10 cubits. Here's a big book indeed; but mark what is in it: Sure it is not for nought that the Holy Ghost sets down the dimensions of it: there is something questionless in it, the length thereof is 20 cubits, and the breadth 10 cubits: a huge volume. Nor is it a Book but a Roll, so that the crassitude goeth into the compass, and this is written thick within and without, and is full of curses against sin. Now for the dimension of it, compare this place with *1 Kings 6. 3.* and you shall find them the very dimensions of *Solomons Porch*: A great place where the people were wont to come for the hearing of the Word, and not only in that time, but it was continued to the time of Christ and the Apostles: For we read how our Saviour walked in *Solomons Porch*, and the Apostles were in *Solomons Porch*, *Acts 5.* So large then was this Roll, that it agreed in length and breadth



breadth with *Solomons Porch*, and so many curses were written in it as were able to come in at the Church door. It is as if we should see a huge book now, coming in at the Church-door, that should fill it up. Such a thing was presented unto him, and it was a *Roll* full of *curses*, and all these curses shall come on those that obey not all the *Commandments*, all shall come upon them and overtake them. *Cursed shalt thou be in the City, and cursed shalt thou be in the field, cursed in thy basket and in thy store, cursed when thou comest in, and when thou goest forth*, Deut. 28. 16. Till a man come to receive the *Promises*, till he come to be a son of blessing, till he be in *Christ*, he is beset so with *curses*, that if he lie down to sleep there is a curse on his *pillow*; if he put his *Money* in his *cofer*, he lays up a curse with it, which as *rust* eats it out and *cankers* it; if he beget a child, he is *accursed*, there's a curse against his *person*, and his *goods*, and all that belongs unto him, there's still a *curse* over his head.

The creditor in this World by the Laws of the Realm may choose, whether he will have his *debtors* person seized on, or his *goods*, and *chattels*: But not so here, this writ is executed against his *person*, and *goods*, and all that belongs unto him. So that it is a fearful thing to fall into the hands of the living God. If this be the condition of a wicked man, that his *very blessings* be *curses*, what a woful case is it! There's nothing till he be reconciled to *Christ*, but hath a curse at the end of it.

Consider that one place in the Prophesie of *Malachy*, where the very blessings are accursed: not onely when God sends on him the *itch*, or *botch*, or *scab*, or *sword*, but in *blessings*, cap. 2. 2. he's accursed. *If you will not hear, and if you will not lay it to heart to give glory to my name, saith the Lord, I will even send a curse upon you*. But how? See how this curse is threatned: *I will curse your very blessings, yea I have cursed them already, because you do not lay it to heart*. Mark, is it not a great blessing that God yet affords the *Word*, that we yet enjoy it; but if we come to hear but *formally*, to hear it onely, and lay it not to heart, God *curseth* this *blessing*, yea *I have cursed it already, saith the Lord*. When thou prayest in *hypocrisie*, thy prayer is a curse to thee. If thou receive the *Sacrament* unworthily, the cup of blessing is a cup of *poison*, a cup of *cursing* to thee. Stay not therefore one hour longer quietly in this cursed condition, but fly unto *Christ* for life and blessing: run to this City of refuge, for otherwise there is a curse at the end of every outward thing, that thou enjoyest. *I have cursed these blessings already*. It is as sure, as if already pass't on thee. What a woful thing then is it (think you) to be liable to the curse of God!

2. But what's become of the *soul* now? Why, if thou didst but see the cursed soul, that thou carriest in thy body, it would amaze thee. These outward curses, are but flea-bitings to the blow that is given to the soul of an unregenerate man, that deadness of spirit, that is within: didst thou but see the curse of God that rests upon the soul of this man, even while he is above ground, it would even astonish thee.

1. Consider there are two kinds of blows that God gives unto the soul of an unregenerate man. The one is a terrible blow. The other, which is the worst of the two, is an insensible blow. The sensible blow is when God lets the conscience out, and makes it fly into the face of a man, when the conscience shall come, and terribly accuse a man for what he hath done. This blow is not so usual as the insensible blow; but this insensible is far more heavy. But as it falls out, that as in this World, sometimes before the glory in Heaen, the *Saints* of God have here a glimpse of Heaven, and certain communion with God and *Christ*, certain love tokens, a *white stone*, a new name ingraven, which no man knoweth, but he that receiveth it: And this is the testimony of a good conscience, which is hidden joyes: *Privy in-*

tercourse is between Christ and them, *secret kisses*: And as Gods Children do, as it were, meet with a Heaven upon Earth sometimes, and are, as we read of *Paul, caught up into the third Heaven*, which to them is more then all the things in the World besides: So the wicked have sometimes *flashes of Hell* in their consciences. If you had but seen men in the case that I have seen them in, you would say they had an *Hell* within them; they would desire rather, and they have expressed it, to be torn in pieces by *wild horses*, so they might be freed from the *horrors* in their consciences. When the conscience *recoyls* and *beats back* upon it self, as a *muskets* or *e* charged, it turns a man over and over: And this is a terrible thing. This sometimes God gives men in this World: And mark, where the word is most powerfully preacht, there is this froth most rais'd, which is the cause many desire not to come where the word is taught, because it *galls* their consciences, and desire the *Mas* rather, because they say, *the Mas bites not*: They desire a *dead Minister*, that would not *rub up* their consciences, they would not be *tormented before the time*: They would so, but it shall not be at their choice, God will make them feel here the *fire of Hell*, which they must endure for ever hereafter. This is the sensible Blow, when God lets loose the conscience of a wicked man; and he needs no other *fire*, no other worm to torment, nothing else to *plague* him: he hath a *weapon* within him, his own conscience, which if God lets loose, it will be *Hell* enough.

But now besides this blow which is not so frequent, there is another more common and more insensible blow. God saith, he is a dead man, and a slave to sin and Satan, and he thinks himself the freest man in the World. God *cursets* and *strikes*, and he feels it not. This is an *insensible blow*, and like unto a *dead palse*: Thou art *dead*, and yet *walkest about*, and art *merry*, though every one that hath his eyes open *seeth death in thy face*. O this *deadness*, this *senselesness* of heart is the heaviest thing that can befall a *sinner* in this life. It is the cause the Apostle speaks of in the *Rom*: when God delivers up a man *eis vñv àðένειμον*, to a *reprobate mind*: And so in the Epistle to the *Ephes*. 4. 19. declares such a man to be *past feeling*: *Who being past feeling, have given themselves over to lasciviousness to work all uncleanness even with greediness*. Although every sin, (as I told you before) is as it were the running a mans self on the point of Gods sword, yet these men being *past feeling*, run on, on, on, to commit sin with greediness, till they come to the very pit of destruction, they run amain to their confusion. When this insensibleness is come upon them, it is not Gods goodness that can work upon them. Who art thou that *despise*st the riches of Gods goodness, not knowing that the goodness of God leadeth thee unto repentance. *Rom*. 2. 4. It is not Gods judgments that will move them, they leave no impression, as *Rev*. 9. 20. And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship Devils, &c. brass, nor stone and wood, which neither can see, nor hear, nor walk. They repented not though they were spared, but worshipped Gods which cannot see, nor hear, nor speak, so brutish were they to be led away by *stocks* and *stones*? I think the Papist Gods cannot do it unless it be by couzenage, yet such is their senselesness, that though Gods fury be revealed from Heaven against *Papists*, such as worship *false Gods*; yet are they so *brutish* that they will worship things which can neither hear, nor see, nor walk. They that made them are like unto them, and so are all they that worship them, as brutish as the *stocks* themselves: They have no heart to God, but will follow after their puppets and their Idols, and such are they also that follow after their *drunkenness*, *covetousness*, &c. Who live in *lasciviousness*, *lusts*, *excess of riot*, 1 *Pet*. 4. 2. that run into all kind of excess; and marvel that you do not so too. They marvel (that ye that fear God) can live as ye do; and speak evil of you that be good; call such *Hypocrites*, *Dissemblers*, and I know not what nick-names,



names. This, I say, is a most woful condition; it's that dead blow. When men are not sensible of *Mercies*, of *Judgments*, but run into all excess of sin with *greediness*: And this is a death begun in this life, even while they are above ground.

But then comes another death, God doth not intend sin shall grow to an infinite weight, *His Spirit shall not alwayes strive with man*, but at length God comes and crops him off, and now cometh the consummation of the death begun in this life: Now cometh an accursed death.

3. After thou hast lived an *accursed* life, then cometh an *accomplishment* of curses.

First, a *curst separation between body and soul, and then of both from God for ever*, and this is the last payment, This is that great death which the Apostle speaks of, *Who delivered us from that great death.* 2 Cor. 1. 10. So terrible is that death. This death is but the severing of the body from the Soul: This is but the Lords *Harbinger*, the Lords *Serjeant* to lay his *Mace* on thee, to bring thee out of this World into a place of everlasting misery, from whence thou shalt never come, till all be satisfied, and this is never.

First, Consider the nature of this death, which though every man knoweth, yet few *lay to heart*. This death, what doth it?

First, *it takes the things which thou spentst thy whole life in getting*. It robs thee of all the things thou ever hadst: Thou hast taken pains to *heap* and *treasure up goods for many yeers*, presently when this blow is given, all is gone: For *honour*, and *preferment*, it takes thee from that; *pleasure in idle company-keeping*, it bars thee of that. Mark, this is the first thing that death doth, it takes not onely away a part of that thou hast, but all, it leaves thee quite *naked*, as *naked*, as when thou camest into the World: Thou thoughtst it was thy happiness to get this and that. Death now begins to *unbewitch* thee, thou wast *bewitched* before, when thou didst run after all worldly things: Thou wast *deceived* before, and now it *undeceives* thee; it makes thee see what a notorious *fool* thou wast, it *unbefools* thee. Thou hadst many plots, and many projects, but when thy breath is gone, then without any delay in that very day saith the *Psalmist*, *all thy thoughts perish*, Psal. 146. 4. *all thy plottings, and projections* go away with thy breath: A strange thing, to see a man with *Job*, the richest man in the *East*, and yet in the evening (we say) *as poor as Job*: He hath nothing left him now. Now though death takes not all things from thee, yet it takes thee from them all; and so in effect them also from thee; though they remain in thy house, and grounds, yet they are as far removed from thee, is ahou from them. All thy *goods*, all thy *books*, all thy *wealth*, all thy *friends* thou mayst now bid farewel: now adieu for ever, never to see them again. And that is the first thing.

2. Now death rests not there, but cometh to *seize upon thy body*. It hath bereaved thee of all that thou possessedst of all thy outward things, they are taken away: Now it comes to touch the wicked mans person, and see what then. It toucheth him, it rents his soul from his body: those two loving companions that have so long dwelt together, are now separated. It takes thy soul from thy body: This man doth not *deliver up* his spirit, as we read of our Saviour, *Father, into thy hands I commit my spirit*, or deliver their spirits as *Stephen* did: But here it's taken from them; it's much against his mind, it's a *pulling* of himself from himself. This it doth.

3. But then again, when thou art thus pulled asunder, what becomes of the parts separated?

1. First, *The body as soon as the soul is taken from it, hastens to corruption*, that must see *corruption*; yea it becomes so full of corruption, that thy dearest friend cannot then endure to come near unto thee. When the soul is taken

taken from the body, it's observed that of all carcases that are, mans is the most loathsome, none so odious as that. *Abraham* loved *Sarah* well, but when he comes to buy a monument for her, see his expression, *Gen.* 23.8. *He communes with the men and saith, if it be your mind to sell me the field, that I might bury my dead out of my sight.* Though he loved her very well before, yet now she must be buried out of his sight. *It is sown in dishonour*, and it's the basest thing that can be: Therefore when our Saviour was going near to the place where *Lazarus* lay, his Sister saith, *Lord by this time he stinketh,* *Joh.* 11.39. *I have said to corruption thou art my Father* (saith *Job*) *and to the worm thou art my Mother and my Sister:* *Job.* 17. 14. As in the verse before, *The grave is my house, I have made my bed in the darkness.* Here then he hath a new kindred, and though before he had affinity with the greatest, yet here he gets new affinity: *He saith to corruption thou art my Father, and to the worm thou art my Mother and my Sister.* The worm is our best kindred here; the worm then is our best bed; yea worms thy best covering, as *Esay.* 14. 11. Thus is it thy Father, thy Mother, and thy Bed: nay, it is thy consumption and destroyer also, *Job.* 26. Thus is it with thy body, it passeth to corruption, that thy best or dearest friend cannot behold it or endure it.

2. But alas! what becomes of thy soul then? Thy soul appears naked, there's no garment to defend it, no *Protector* appears to plead for it: It is brought singly to the bar, and there it must answer. *It is appointed for all men once to dye*, but what then? *And after that to come to judgment,* *Heb.* 9. 27. *Eccles.* 12.7. *The body returns unto the earth from whence it was taken, but the Spirit to God who gave it.* All mens spirits as soon as their bodies and souls are parted, go to God to be disposed of by him where they shall keep their everlasting residence. Consider when thou hearest the Bell rung out for a dead man, if thou hadst but the wings of a Dove to fly, and couldst fly after him, and appear with him before Gods Tribunal, to see the account that he must give unto God for all things done in the flesh: and when no account can be given, what a state of misery and horror wouldst thou see him in! and this is a silent kind of judging: The last day of judging shall be with great pomp and solemnity. This is a matter closely carried between God and thy self; but then thou must give an account of all that thou hast received, and then when thou canst not give a good account; then is thy talent taken from thee. Why, saith God, I gave thee learning, how didst thou use it? I gave thee other gifts of mind, how didst thou employ them? God hath given thee wisdom and wealth, Moral vertues, meekness, and patience, &c. These are good things, but mark whatsoever good things thou hadst in this world, is now taken from thee. If a man could but see the degrading of the Soul, he should see that those moral vertues in which his hope of comfort lay, even these, though they could never bring him to heaven, yet they shall be taken from him. As when a Knight is degraded; first his sword is taken from him, then comes one with a hatchet and chops off his golden spurs, and then go Sir Knaves. This is the degrading of the soul before the judgment is received: the moral vertues are taken from him and then see what an ugly soul he hath, he had hope before, now he's without hope: he had some patience in this world, but he made no good use of it; and now his patience is taken from him: And when thou shalt come to a place of torment, and thy hope and patience be taken from thee, what case wilt thou be in then? Patience may stay a man up in trouble, and hope may comfort a man up in torment, but both these are taken away. This is a thing we very seldom think; but did we seriously consider of this first Act of the Judgment before the Sentence, we would not be idle in this world.

3. Then Lastly, he is put into an unchangeable estate: So soon as ever death



death lays Gods *Mace* upon him, he's put into an estate of *unchangeableness*. Such is the terribleness of it, that now, though he *yell* and *groan* and *pour* out *Rivers of Tears*, there is no *hope* of change.

Consider now what a woful case this is, if some friend of this mans should now come to him, would he not tell him we have often been very merry together, but didst thou know the misery that I am in, thou wouldst be troubled for me: Half those tears that I now pour forth would have put me into another place, had I taken the *season*, but now it is too late. Oh! therefore do thou make use of *tears*, a little may do it now, hereafter it will be too late.

That's the thing we should now come to speak of, the *second death*: But think not that I am able to speak of it now: No, that which is everlasting deserves an hour at least in *speaking*, and an Age in *thinking* of it. Therefore that everlasting *torment*, *horror*, and *anguish*, which God hath reserved for those that make not their peace with him (which is easily done God knows) I shall speak of the next time.

### REV. 21. 8.

*But the Fearful, and Unbelieving, and the Abominable, and Murtherers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars, shall have their part in the Lake which burneth with fire and brimstone, which is the second death.*

**T**He last day I entred, you know, upon the miserable estate of an *unreconciled sinner*, at the time of his *dissolution*, when his soul shall be taken from him, and be presented naked before *Christs Tribunal*, there to receive according to the works which he hath done in the flesh: And I shew'd that the *wofulness* of that estate consisted in two acts done upon him: The one before he comes to his place, before he is thrust away from Gods presence into hell fire; which I shew'd you the last day, and did then promise to shew you the other: To wit, the *wofulness* of his estate, being once come into his place. The act done to the sinners soul before he is sent to hell, is the *deprivation* of his *light*, the taking away of his *talent*. For whilst a man is in this world, he hath many *good things* in him, too good to accompany him to *Hell*: Now all these excellent *gifts* and *natural endowments* which did adorn a wicked mans soul, before the soul is hurled into hell; must be taken away from him. There is a kind of *degradation* of the soul, it is depriested as it were, and becomes like a *degraded Knight* that hath his honour taken from him. All the *rich talents*, and all the *rich prizes* that were put into the fools hand, shall be taken from him. Is there any moral virtue? Are there any *common graces* and *natural endowments* in the miserable soul? it shall be stript of all and packt to *Hell*. You that have abused your *learning* and gifts that God haah given you, do you think that they shall go with you to *Hell*? No such matter, you shall be very *Sots and Dunces* there. All your *learning* shall be taken from you, and

and you shall go to Hell arrant *Block-heads*. He that had *fortitude* in this World, shall not carry one *drachm* of it to Hell: All his courage shall then be abased, and his *cowardly* heart shall faint for fear. Fortitude is a great advantage to a man in distress, but let not the damned soul expect the least advantage: His *fortitude* which he had whilst he was in the way shall be taken from him. It may be he had *patience* in this World: Now patience is a vertue unfit for Hell, therefore shall that be taken from him. A man if he were in most exquisite torment, yet if he had patience it would bear it up with *head and shoulders* (as we say) but this shall add to his torments, that he shall not have any *patience* left him, to allay it. A man hath perhaps *hope* in this World, and as the Proverb is, were it not for *hope* the heart would burst; yet even this too shall be taken away from him, he shall have no *hope* left him of ever seeing Gods face again, or of ever having any more *tastes* of his favour: And so what hath been said of some, may be said of all his graces and endowments: He shall clean be stript of all ere he be sent to Hell.

I come now to speak of the place of torment it self, wherein the sinner is to be cast eternally, which is the second act. But think not that I am able to discover the thousandth part of it, no nor any man else: God grant that no soul here present ever come to find by experience what it is. What a *woful* thing is it; that many men should take *more pains* to come to this place of torment, then would cost them to go to heaven, that men should wilfully run themselves upon the *pikes*, not considering how painful it is, nor how sharp those *pikes* are: And this I shall endeavour to my power to set forth unto you. This Text declares unto us two things.

1. Who they are for whom this place is provided.

2. The place it self, and the nature of it.

1. For whom the place is provided. The Text contains a Catalogue of that black Roll (though there are many more then are expressed) but here are the *grand crimes*, the *ring-leaders* to destruction, the *mother sins*. And here we have in the first place the *Fearful*: whereby is not meant those that are of a timorous nature (for fear simply is not a sin) those that are simply fearful; but *such as place their fear on a wrong object, not where it should be*: That fear not God, but other things more then God. Such as if *affliction* and *iniquity* were put to their choice, will rather choose *iniquity* then *affliction*: Rather then they will have any cross betide them, rather then they will incur the *indignation* of a man, rather then they will part with their *life and goods* for God's cause, will adventure on any thing, *choosing iniquity rather then affliction*; Job. 36. 21. being afraid of what they should not fear, never hearing the great and mighty God: This is the fearful here meant. See how *Elihu* in Job expresses it. Job. 36. 21. *This hast thou chosen. This (that is) iniquity rather then affliction, to sin rather then to suffer*. Christ biddeth us not fear poor vain man, but the omnipotent God, that is able both to kill, and to cast into Hell. The man that feareth his *Landlord*, who is able to turn him out of his house, and doth not fear God, who is able to turn him into Hell, this dastardly spirit is one of the *Captains* of those that go to hell, those timorous and cowardly persons, that tremble at the wrath or frowns of men, more then of God. But what's the reason men should thus stand more in fear of men, then of God? Why, it is because they are sensible of what men can do unto their bodies, but they cannot with *Moses* by faith see what that is that is invisible. They are full of unbelief; for had they faith, they would banish all false fears. See what the Lord saith, *Esa. 41. 14. Fear not thou worm Jacob, I will help thee, saith the Lord*. He saith not, *Fear not ye men, or thou man*, for then perhaps thou mightest be thought to have some power to resist, but *fear not thou worm*. A worm (you know) is a poor weak thing, apt to be crush-

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ed by every foot; yet be this thy case, be thou a worm, unable to resist the least opposition, yet fear not thou worm. Fear not, why? For I will help thee saith the Lord. Couldst thou but believe in God, this would make thee bold; and hadst thou faith thou wouldst not fear. When word was brought to the house of Jacob, that two Kings were come up into the Land to invade it, *Esa. 7.2.* it is said, *his heart was moved, as the trees of the wood are moved with the wind.* But what is the remedy of this fear? See *Esa. 8.12.* Fear not their fear, nor be afraid (that was a false and a base fear) sanctifie the Lord in your hearts, and let him be your dread. *Esa. 51.12.* there is an object of our faith and comfort, and a remedy against fear proposed. I, even I, am he that comforteth thee, who art thou that shouldst be afraid of a man that shall dye, and the son of man that is as grass? What, art thou one that hast God on thy side? how unworthy art thou of that high favour, if thou fear man? The greatest man that lives cannot shield himself from death, and from a covering of worms, and wilt thou be afraid of a man, and forget the Lord thy Maker? The more thou art taken up with the fear of man, the less thou fearest God; and the more thou remembrest man, the more thou forgettest thy Maker.

You have seen the Main, the Ring-Leaders; which are these fearful, faithless, dastardly, unbelieving men.

Now see what the filthy rabble is that followeth after, and they are Abominable, Murtherers, &c. Abominable, that is, unnatural, such as pollute themselves with things not fit to be named, but to be abhorred whether it be by themselves or with others. They are the abominable here meant, such as Sodom and Gomorrah, who were set forth to such as an example, suffering the vengeance of eternal fire, *Jude v.7.* *ποδλυμτοι*, such are abominable, being given up to unnatural lust. Let them carry it never so secretly, yet are they here ranked amongst the rest, and shall have their portion in the burning Lake.

After these come Sorcerers, Idolaters, Lyars: Though these may be spoken fairly of by men, yet cannot that shelter them from the wrath of God; they shall likewise have their part in that lake, when they come to a reckoning. If there be, I say, a generation of people that worship these, say what you will of them, when they come to receive their wages, they shall receive their portion in that burning lake with hypocrites: Those that make so fair a shew before men, and yet nourish hypocrisie in their hearts, these men, though in regard of the outward man, they so behave themselves that none can say to them, black is their eye, though they cannot be charged with those notorious things before mentioned; yet if there be nothing but hypocrisie in their hearts, let it be spun with never so fair a web; never so fine a thread; yet they shall have their portion in the lake, they shall have their part, their portion, &c. Then it seems these of this black guard have a peculiar interest unto this place. And as it is said of Judas, *Acts 1.25.* that he was gone *εις την ιδιον τρωαν*, to his proper place. So long as a man that is an enemy to Christ, and yields him not obedience is out of Hell, so long is he out of his place. Hell is the place assigned to him, and prepared for him; he hath a share there, and his part and portion he must have, till he is come thither he is but a wanderer. The Evangelist tells us, *Mat. 23.15.* that the Scribes and Pharisees went about to gain Profelytes, and when they had all done, they made them seven times more the children of hell than themselves, *filios Gehennae*: So that a Father hath not more right in his Son, than Hell hath in them: He is a vessel of wrath filled top full of iniquity, and a child of the Devils: So that as we say, the Gallows will claim its right, so hell will claim its due. But mistake me not, all this that I speak concerning hell, is not to terrifie and affright men, but by forewarning them to keep them thence. For after I have shewn you the danger, I shall shew a way to escape it, and how

the Lord Jesus was given to us to deliver us from this danger: But if you will not hear, but will try conclusions with God, then you must to your proper place, to the lake that burneth with fire and brimstone.

A Lake, 'tis a River, a flaming River, as Tophet is described to be a lake burning with fire and brimstone, a Metaphor taken from the judgment of God on Sodom and Gomorrah, as in that place of St. Jude before mentioned, as also in 2 Pet. 2.6. where 'tis said God turned the Cities of Sodom into ashes, making them an example to all them that should after live ungodly. Mark the judgment of God upon these abominable men, the place where they dwelt is destroyed with fire, and the situation is turn'd into a lake, full of filthy bituminous stuff called *Lacus Asphaltites*, which was made by their burnings. And this is made an instance of the vengeance of God, and an Emblem of eternal fire; therefore, said he, you shall have your portion with Sodom. Nay, shall I speak a greater word (with Christ) and tell you, that though they were so abominable, that the lake was denominated from them, yet it shall be easier for Sodom and Gomorrah than for you, if you repent not while you may, but go on to despise Gods grace. But can there be a greater sin than the sin of Sodom? I answer yes. For make the worst of the sin of Sodom, it is but a sin against nature; but thy impenitency is a sin against grace, and against the Gospel, and therefore deserves a hotter hell, and an higher measure of judgment in this burning pit.

But what is this second death?

2. Sure it hath reference to some first death or other going before. A man would (as it is commonly thought) think that this second death, is opposed to that first death, which is the harbinger to the second, and separates the soul from the body, but it's far otherwise. That, alas, is but a petty thing, and deserves not to be put in the number of deaths. The second death in the Text hath relation to the first Resurrection, Rev. 20.6. Blessed and holy is he that hath his portion in the first Resurrection, on such the second death shall have no power. The first death is that from whence we are acquitted by the first Resurrection, and that is the death; for that is a kind of death (as St. Paul speaking of a wicked and voluptuous Widow, saith, she is dead while she liveth) and the time shall come and now is, when they that are dead shall hear the voice of the Son of God, and they that hear shall live: And again, Let the dead bury their dead. So that the first Resurrection is, when a man hearing the voice of the Minister, is roused up from the sleep of sin and carnal security; and the first death is the opposite thereunto: So that the death of the body is no death at all, for if it were, then this were the third death: For there would be a death of sin, a death of the body, and a death of body and soul: This death of the body is but a flea-biting in comparison of the other two. This second death is the separation of the body and soul from God, and this death is the wages of sin, and God must not, will not lye in arrears to sin, but will pay its wages to the full. All the afflictions a wicked man meeteth withal here, are but as Gods press-money, and part of payment of that greater sum: But when he dies, the whole sum comes to be paid: Before he did but sip of the Cup of Gods wrath, but he must then drink up the dregs of it down to the bottom, and this is the second death, it's called death. Now death is a destruction of the parts compounded, a man being compounded of body and soul, both are by this death eternally destroyed. That death (like Samson pulling down the pillars whereby it was sustained, pulled down the house) draws down the Tabernacles of our bodies; pulls Body and Soul in sunder. A thing which hath little hurt in it self, were it not for the sting of it which makes it fearful: To dye is esteemed far worse than to be dead, in regard of the pangs that are in dying, to which death puts an end. This temporal death is in an instant, but this other eternal, whereby we are ever dying, and never dead, for by it we are punished with an everlasting *ἀπολλείναι*, 2 Thess. 1.9. and that from



from the presence of the Lord by the glory of his power. Then which piece I have no need to add more; for, as much as can be said of men and Angels is fully comprehended in it. The Apostle terms this a *fearful thing indeed*, Heb. 2. 15. whereon if a man but think (if he hath his wits about him) he would for fear of it be all his life long subject to bondage. He would scarce draw any free breath, but would still be in bondage and drudgery, till he were delivered. Thus I have declared the nature of the place, and of this second death.

That I may now go farther, know that *this Lake* and *this place* is the place that the Lord hath provided for his enemies: It is the Lords slaughter-house; its called a place of torments, Luke 16. vers. 24, 28. a place wherein God will shew the accomplishment of his wrath, and revenge upon his enemies, *Those mine enemies that would not have me to reign over them, bring them forth, and slay them before my face.* Luke 19. 27. Those vessels of wrath, those Rebels; the King is enraged, and his wrath is as the roaring of a Lyon, which makes all the beasts of the Forrest to tremble, Prov. 19. 12. And where there is the wrath of such a King, the issue thereof must needs be death, Prov. 16. 14. The wrath of a King is as a messenger of death. How much more fearful is the wrath of the King of Kings. God hath sharp arrows, and he sets a wicked man as his Butt to shoot at, to shew his strength, and the fierceness of his wrath. See the expression of Job in this case, *The arrows of the Almighty stick fast in me, and the venome thereof hath drunk up my spirits*: In so few words there could not be an higher expression of the wrath of God. First, that God should make thee a Butt, and that thou shouldst be shot at, and that by Gods arrows: And then they are not shot by a child, but (as the man is, so is his strength) by the Almighty, by his bow, wherein he draws the arrow to the head. And then again these arrows are *poysoned arrows*, and such poysen as shall drink up all thy soul and spirit: Oh, what a fearful thing is it to fall into the hands of such a God: It's a saying of Moses, Psal. 90. 11. (for 'tis Moses Psal.) *Who knoweth the power of thine anger? The power of Gods anger is unknown.* And so in his Song, Dent. 32. 22. he sets it out in some measure. *A fire is kindled in mine anger, which shall burn unto the lowest Hell, &c.* Mat. 25. 41. So that the King, being thus provoked, is provoked to curse thee, Mat. 29. It's put into the form of thy sentence: this cursing shall be thy lot in hell, it shall be thy very sentence, *Go ye cursed into everlasting fire.* There is nothing but cursing: As Job cursed himself, and the day of his birth, so then shall cursing be all thy song: thou wilt curse thy self, that thou didst not hearken to the Preacher, that thou wouldst not accept of Christ, and the means of mercy and grace, when it was offered thee: And thou wilt curse the time thou wert acquainted with *this man*, and *that man*, and *others* will curse thee for drawing them to sin: God curses thee, and man curses thee; and God curses not in vain, when he curses: Others will curse thee, and thou, thy self and others; and think then how cursed will be thy condition? All the curses, that cannot be thought on, shall rest on the head of an impenitent sinner, to shew Gods terrible and just indignation against him. O beloved to deliver us from this curse, Christ the Son of God was made a curse for us: the curse is so great, nought else can free us from it. But now that I may rank these punishments of the damned, and bring them for memories sake into some order (although there be no order there, for it's a place of confusion Job. 11. 22.) you may consider that the penalties of Gods enemies are penalties partly of loss, and partly of sense.

1. Of loss. And that consists in the deprivation of every thing that might administer the least comfort to him; and for this cause Hell is termed *utter darknes*. Now *darknes* is a privation of all light, so is Hell of all comfort, to shew that there is not the least thing that may give thee content, nor is

the poorest thing thou canst desire to be had there. *Darkness* was one of the plagues of *Egypt*, though there were no kind of sense in it, yet we may think what a plague and vexation it was to them, to sit so long in *darkness*. The *darkness* of *Hell* is darker then *darkness* itself. *They shall never see light*, *Psal. 49. 19.* saith the Scripture, they shall not have so much as a glimpse of it: To be cast into this utter *darkness*, where shall be nothing to administer the least comfort, what an infinite misery will that be? Were it only the loss of the things we now possess, and enjoy, of all which death robs us, as *pomp*, *honour*, *riches*, and *preferment*, this were grievous to a wicked man: These are things death dispossession a man of, these cannot follow him, nought but thy works accompany thee: Thy friends may follow thee to the grave, but there they shall leave thee. To have been happy, and to be miserable, is the greatest woe, to have lived in good fashion, and to be wretched, is the greatest grief. How will this add to the sinners misery, when he shall say to himself, I had once all good things about me, but have now for my portion nothing but woe: I had a bed of down, but it is now exchanged for a bed of fire: I was once honourable, but now I am full of shame and contempt; this will greatly add to his misery. But all this is nothing, these are but the beginnings of his sorrow in regard of loss: for a man to be rich and wealthy to day, and to morrow to be stript of all, and left not worth a groat, to have all swept away, this is a woeful case.

2. But if this be so grievous, what is it to lose *Heaven*? Certainly, to lose the highest and greatest good, is the greatest evil, and punishment, that can be inflicted upon a creature. Which makes many Divines think, that the penalties of loss are far greater then those of sense, though they seem not to make that impression. It's another thing to judge of things by sense, then by loss: As for example, a man is greatly troubled with the tooth-ach, and he thinks his case more miserable then any, and thinks no man ever endur'd so much misery as himself, he judges of his misery by sense: Another man is in the consumption, and he hath little or no pain at all; yet if a man come with a right judgment, he will judge his condition far worse, then the others. So take all the pains in *Hell*, though sense may say they are the greatest that can be, yet discreet judgment can say, that the loss of God the greatest good, is the worst of evils. Now (if thou be a firebrand of *Hell*) thou must be for ever banish'd from Gods presence. Thou base wretch, dost thou think *Heaven* a place for thee? Not so. 'Tis without are dogs and sorcerers, &c. *Revel. 22. 15.* Thou art a damned dog, therefore thou must out from God, and from the company of the blessed Saints and Angels. When Peter saw Moses and Elias with Christ in his Transfiguration, though he had but a glimpse of glory, yet he saith, *It is good for us to be here: Mat. 17. 14.* But oh how infinite good will it be, to be in *Heaven*? How shall we be then rapt up with glory, when we shall be for ever with the Lord, *1 Thes. 4. 17. in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore. Psal. 16. 11.* On the contrary, how exceeding terrible will it be to be shut out from the presence of God? When God shall say, *avaunt hence, whip out this dog*, what doth he here? Let him not defile this room, this is no place for such a filthy dog. Oh the unspeakable horror and dread! Oh the infinite shame of that man, who is in such a case! But this is not all.

There is yet one thing more, the wicked shall not only be banished from Gods gracious presence, and cast into *Hell*, but this shall be done in the sight of *Heaven*. The glorious Saints of God have continually a sight of Gods justice upon sinners, that they may glorifie his mercy the more. The Scripture runs much to this purpose, *Rev. 14. 10. If any man worship the beast and his image, the same shall be tormented with fire and brimstone in the presence*



sence of God and of his holy Angels. This in the 9th verse is the portion of them that worship the beast, that is, the Pope, and receive the mark of his name. That is, if any will be an express publick or private Papist, if any one will be a slave to the Pope, see his portion; he shall drink of the wine of the wrath of God, and be banished from the society of holy Angels, and be tormented with hell fire in their presence. Oh what a vexation will this be to the damned, when they shall see others in heaven, and themselves shut out of door? This will cause weeping and wailing and gnashing of teeth. It will go to their very heart, when they shall see Moses and Aaron, and the Prophets, and holy Saints in joy and glory, and shall consider and remember, that if they had made use of those means and opportunities of grace, they might have lived in heaven too, whereas now they must be everlastingly tormented in that lake which burneth with fire and brimstone, and that without any hope of recovery, 2 Thess. 1. 9. Punished with everlasting destruction, from the presence of the Lord and from the glory of his power. You know that by the Law of Moses, whenever an offender was to receive his strokes, Dent. 25. 2, 3. The Judge was to cause him to lye down, and to be beaten before his face, and he himself was to see it done. So when God comes to give the damned their strokes in hell (for hell is the place of execution, wherein he that knows his masters will and doth it not, shall be beaten with many stripes) he himself will see them beaten in the presence of all his holy Angels, and if so, how shameful will their punishment be? when there shall be so many thousand witnesses of it, when they shall be made (as we say) the worlds wonder. These are they that shall rise to everlasting contempt, Dan. 12. 2. So in Esay ult. Cap. v. ult. it's said of the damned, their worm shall not dye, nor their fire be quenched, but they shall be an abhorring to all flesh, and the holy Angels and Saints shall go forth and look upon them: those proud ones that scorned Gods people here, shall then be abhorred and scorned of them.

4. Add to all this, that he's not only banished from the presence of God for a while, but from all hope of ever seeing God again with comfort. Thy estate is endless and remediless. Whilst thou art here in this life, of a Saul thou mayst become a Paul, and though thou art not yet a beloved Son, yet thou mayst come in favour: Whilst thou livest under the means of grace, there is yet hope of recovery left thee, it may be this Sermon may be the means of thy conversion: But then amongst all thy punishments, this will be one of the greatest, that thou shalt be deprived of all means of recovery, and this shall be another hell to thee in the midst of hell, to think with thy self I have heard so many Sermons and yet have neglected them, I had so many opportunities of grace, and yet have slighted them, this will make the sinner rage, and bite his tongue, and tear himself, to think how that now all means are past. And this is the first penalty, the penalty of loss.

That of the sense succeeds. By the former we are deprived of all the joys and comforts of heaven and earth, of Mount Sion, shut out of the City of the living God, the heavenly Jerusalem, deprived of an innumerable company of Saints, of the general Assembly and Church of the first-born, of God himself the judge of all, and the souls of the Saints made perfect. This shall make a sinner curse himself.

Now follows the penalty of torments and sense. When Adam was banished out of Paradise, he had the wide world to walk in still, but it is not so here: Thou art not only cast out of heaven, but cast into hell, and art deprived of thy liberty for ever: 1 Pet. 3. 19. It's said Christ preached to the Spirits in prison, them that in the days of Noah were disobedient, and for this cause are now in prison. Hell is compared to a prison, and a prison indeed it is, and that an odious one. For,

1. Look on thy companions. If a man were to be kept close prisoner, it were a great punishment, but go ye cursed, saith God, into everlasting fire, prepared

prepared for the Devil and his Angels. To be among such companions is most infinitely miserable, there is nothing but Devils and damned howling Ghosts, woful companions: If there be an house possessed with an evil Spirit, a man will scarce be hired to live in it, but here the damned spirits, the filthy and cursed host must be thy yoke-fellows: Suppose there were no torment to suffer, yet to be banished from Heaven, and to be tied and yoked to wicked spirits, were a torment sufficient to make the stoutest that ever was tremble and quake, and be soon weary of it.

2. But it's a place of torment too, a prison where there is a rack, to which thou must be put, and on which thou must be tormented: *I am tormented in this flame*, saith Dives. *Luk. 16. 24.* To speak of the torments there, will be matter enough for another hour, but I delight not to dwell on so sad a subject: only this is that which prepares the way to the glad tidings of salvation, therefore I shall a little longer insist upon it. The body and soul, the whole man, shall be there tormented; not the soul only, but even the body too after judgment. Do you think the members of the body, which have been the instruments, shall escape? be rais'd, and cast into Hell to no purpose? Why should God quicken it at the last day, but to break it on the anvil of his wrath, and to make it accompany the soul, as well in torments as in sinning. 'Tis true, the soul is the fountain of all sense, and the body without it hath no sense at all: Take away the soul, and you may burn the body, and it will not feel it. Now the soul being the fountain of sense, and the body being united to it, when God shall lay his ax at this root, at this fountain, how dreadful shall it be? How shall the body choose but suffer too? Should any of us be cast into a fire, what a terrible torment would we account of it? Fire, and water, we say, have no mercy; but alas, this fire is nothing to the fire of Hell, 'tis but as painted fire to that which burns for ever and ever. The furnace wherein Nebuchadnezzar commanded those to be thrown that fell not down to the graven-Image which he had set up, was doubtless at every time a terrible place. Hell is compared to such a furnace; but what shall we think of it, when the King in his wrath shall command the furnace to be heated seven times hotter than usual? Nay, what shall we think of Hell, when the King of Heaven shall command it to be heated seventy times seven times hotter than before? When there shall be a fire, and a fire prepar'd: for so is this fire of Tophet, it's a pile of much wood. *Isai. 30. 33.* When the King of Heaven shall as it were set to work his wisdom, to fit it in the sharpest manner, in procuring such ingredients as may make it rage most, and be most violent: It is a fire prepared for the Devil and his Angels, the strongest of creatures, for the punishment of principalities and powers: And if it can master Angels, think not but that God hath a fire to roast thy soul: It is the soul that is in Hell onely till the day of judgment, though the body be not there. A man would think that the soul did not suffer, but Philosophy tells us, that the soul suffers *mediante corpore*, in and by the body: Therefore 'tis a rule in Divinity, that *whatsoever God doth by means, he can do without means*. Though the body be not there, but the soul only, yet God is able, nay doth make the soul as well feel grief, without the body, as he doth by means of the body.

3. But now besides thy fellow-prisoner, in that cursed Gaol, consider who are thy tormentors, thou that dost continue in impenitency. Now thy tormentors are these three.

1. The Devil.
2. Thy self.
3. God Almighty.

1. The Devil, who is thy deadly enemy, a bloody-minded adversary, a murdering and merciless-minded Spirit, a murderer from the beginning.



a merciless tormentor, who being in plagues and torments, and thereby even at his wits end, would fain ease himself in tormenting thee. When the Devil, as we read, was dispossessed of a child wherein he was, *he rends and tears, leaves him foaming, that there was little hope of life in him: Mar. 9. 20.* But now when a man shall be delivered into the hands of this merciless Spirit, when God shall say to the Devil, *take him, do what thou wilt with him, do thy worst to him: When thou shalt be thus put into the hands of one that hates thee, and delights in thy ruine, how will he tear thee into pieces? How will he torment thee? In how desperate and wretched a case will thy soul and body be?*

But the tormentor within thee is far more heavy, painful, and grievous; *Mar. 9. 44, 46, 48.* That never dying worm within, the sting of a guilty and wounded conscience, this, like a sharp dagger, is still stabbing thee, at the very heart. This by a reflecting act upon it self, will cause thee to revenge Gods quarrel on thy self; and as a musket over-charged beats back on the shooter, so will it most furiously return upon thee. This is that, that smote David, when 'tis said *Dauids bears smote him. Sam. 24. 10.* A man needs no other fire, nor other worm to torment him, then that within him: Which as the worms on the carcase, gnaws on a wretched soul. But there is a greater tormentor then both these behind, and that is

3. God himself, he is highly offended and enraged at thee, and therefore comes and takes the matter into his own hand, and will himself be executioner of his fury. There is a passage in the *Thess.* To this purpose, which methinks is more then can be spoken by men or Angels *Epist. 2. cap. 1. v. 9.* *Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* Mark that, God whom thou hast so highly provoked to wrath, hath a strong hand, and glorious power. He shewed the glory of his power in the making the world, and all things in it; and all that infinite power which he hath manifested in the creation of heaven and earth, shall be engaged in the tormenting of a sinner. Were there a man that should lay a target of brass, or a target of steel on a block, and should then cleave all in sunder at a blow; this would sufficiently manifest his strength: So doth God make manifest his power in crushing thee to pieces. There are still new charges and discharges against sinners, to make his power therein manifest. What if God, willing to make his power known, (saith the Apostle *Rom. 9. 22.*) suffered a while the vessels prepared to destruction? God will manifest his power by the strength of his stroke on those that rebel against him. Hence proceedeth weeping, and wailing, and gnashing of teeth, which is a Metaphor taken from one either that hath a great coldness on him, or from the symptoms of a Fever.

Add to all that hath been said these two things,

1. The torment shall be everlasting, you shall desire to die, *Rev. 9. 6.* that your torments may have end: And here you may expect that I should say something of the eternity of the torments of the damned; but I am not able, nor any one else sufficiently to express it: It shall continue *ten thousand thousand years, after that an hundred thousand times ten thousand, and yet be no nearer end then at the first beginning.* Thou must think of it seriously thy self, and pray to God to reveal it to thy soul, for none else sufficiently can.

2. But besides, as it is everlasting, so is it unabateable. If a man were cast into a fire, the fire coming about him, would in short time blunt his senses, and take away his feeling, and besides the materials of the fire would soon spend and waft: But it is not so here, here is not the least abatement of the horror, nor the least inch of torment taken away throughout all eternity. It was a poor request of Dives (one would think) that *Lazarus would dip the tip of his finger in water, and cool his tongue: Luk. 16. 14.*

A cold

A cold comfort, but one *drop* of water for the present, which would soon be dried, and yet that is denied him, he must have no *abatement* of his *torment*. Nor is there any abatement of *thy feeling*, but thou art kept in *full strength*; and as long as God is God, shall *Tophet burn*, and thou *feel it*.

*Obj.* But (may some say) this is *preaching indeed*, this would affright a man, and make him go *hang himself*, sooner then be *converted*.

*Sol.* True, should God let loose the *cord* of our conscience, it were the way (such would be the *terrors* of it) to make a man find another *cord*, did not God restrain him. I desire not by this to *hurt* you, but to *save* you. I am a messenger not sent from *Abraham*, *Luk. 16. 27.* (as *Dives* entreated) but from the *God of Abraham*, to forewarn you that you come not to that *place of torment*.

But now (Beloved) there is a way to escape this misery, and that is by *Jesus Christ*, *Mat. 1. 21.* He was for this end called *Jesus*, because he *saves his people from their sins*, *Mat. 1. 21.* And consequently from *wrath*: Which how it is done I shall shew in a word, and that is

1. By *Christ Jesus offered for us*. And

2. By *Christ Jesus offered to us*.

By *Christ offered for us*, he must *die* for us, and if there be any *death* more *curst* then other, that death must he die; if any more *painful*, that must he suffer. Thus he undertakes *thy cause* and suffers what for sin was due to thee.

And then being offered for us, he is *offered to us*, as we may see in the *Sacrament*, where there are two acts of the Minister, the one the *breaking the bread*, the other the *offering* it to the people. Thou hast as good warrant to take *Christ offer'd*, as thou hast to take the *bread and wine*, which thou art commanded to receive. Thus I thought good to add something to *sweeten* the rest, that I might shew that there is a way to be freed from the *bitter pains of eternal death*.



## PHIL. 2. 6, 7, 8.

*Let this mind be in you, which also was in Jesus Christ ; who being in the form of God, thought it no robbery to be equal with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : And being found in fashion of a man, he humbled himself unto the death, even the death of the Cross.*



YOU have heretofore heard that point of *Christian Doctrine* which concerns the knowledge of our *misery*, and *wretched estate* by nature. The substance of all is, *That we are the children of wrath and disobedience, as well as others.* You see then in what state every man stands, before he hath made his peace with God : as long as he stands on terms of Rebellion. You see what the Holy Ghost saith, *We were all the sons of disobedience, and Children of Wrath as well as others.* This I tell you (as hath often been declared) not to discourage a sinner, or to drive him to desperation, but because it's fit he should know his estate in which he is. If they will try conclusions with God, if they oppose him, the Lord cometh with a *Rod of Iron*, and will break them in pieces like a *Potters vessel* ; Psal. 2. 9. *Those mine enemies that will not have me to reign over them, bring them, and slay them before me* ; Luk. 19. 27. It is fit every man should know this ; This part is only for this end, that it may awaken us ; otherwise to what purpose do we preach unto you ? Till the Law awaken us, we sleep securely in our sins, till the dreadful Trumpet of Mount Sinai comes with thundring and lightning ; as Eph. 5. 14. *Awake thou that sleepest, &c.* Unless this awaken us, in what case are we ? Sinful men are as sleepers, that are a dreaming, as the Apostle speaks, Jude 8. *A sleeping sinner will be a dreaming sinner* ; he never sees things as they are in their proper shape : but he thinks with the Church of Laodicea, *That he is rich, and wants nothing ; when as he is poor, miserable, blind and naked.* He thinks he shall be admitted into heaven, as soon as the proudest : but this is a dream ; Isa. 29. 8. *As the hungry man dreameth, and behold he eateth ; but when he awakes behold he is empty : or as a thirsty man that dreams he drinketh ; but awakes, and behold he is faint.* Thus it is with us, we think we are entering upon the suburbs of heaven, and yet we are but in a dream, and in a sleep.

Now being thus awakened, consider with thy self what thou hast to do, when the dreadful Trumpet of the Law hath awakened thee, consider thy state ; if thou sleepest this night in thy sins, perhaps hell fire may be thy portion before the morning. It were better for thee therefore to awake, before the flames of hell fire awake thee. Consider likewise that thou must not be led by thy self, thou must renounce thine own will. Our Estates may be pleasing unto us, to enjoy in a dream our hearts lusts here on earth ; but

Note well.

consider, unless thou *cross* thy *Will* here, it shall be *crossed* hereafter : yea it shall be the *main cross* a man shall have in hell, (*besides the eternal weight of Gods wrath*) that he can will or desire nothing, but he shall be *crossed* in it : not the least thing he desires, but he shall have the *contrary*, world without end : Learn then what a woful thing it is to be our *own Lords*, to follow our *own Lusts* and *Pleasures*, see what we shall gain by it : never shalt thou enjoy the least portion of thy *will* in the world to come ; if thou wouldst have but a drop of cold water, thou shalt be *crossed* in it. There's nothing thou desirest but thou shalt have the *opposite* to it.

Our Remedy,  
or our Redem-  
ption by Christ

Thus having truly and plainly shewed our *Sinfulness*, *Wretchedness*, and *Cursedness* by nature, I come unto the *second part* which I proposed to wit : *Our Remedy, or our Redemption by Christ*. And God forbid that he should create man the best of his visible Creatures for destruction : *What gain and profit is there in our blood?* Psalm 30.9. *God is full of Grace and Compassion and he considers that we are but dust.* And happy are we that we are but *dust*. Had we been more glorious Creatures, as *Angels*, we had not had the benefit of a Saviour. When they rebelled, God considered their *Metal* : And as with an high hand they rebelled, so the Lord reserved them in *everlasting chains under darkness*, unto the *Judgment of the great day* ; Jude 3. 1 Thes. 1. 10. They fell without a Redeemer ; It is well for us, that God considereth that we are but *dust* ; For by *Jesus Christ* he delivereth us from the wrath to come. 1 Thessal. 1. 10. It had been better for us never to have been born, then to be born *fire-brands* of Hell. But now the point is, that we are *Brands pluckt out of the fire*, Zach. 3. 2. It is fit therefore we should know who is our Redeemer.

Now, as I have shewed you the last day, it is *Jesus Christ* : And here consider,

1. That *Christ Jesus* was offered for us, for the satisfaction of Gods Justice, and this is his priestly office.

2. As there was no *Remission* without *shedding of blood*, Hebr. 9. 22. Therefore after the blood is shed, and the Priest offered himself, there comes a second thing, else we are never the better : and that is *Christ offered to us* : This makes up our comfort. Many talk of the extent of Christs Death and Passion, saying, he dyed sufficiently for us, which is an improper speech : For what comfort were this, that Christ was offered for us, if there were no more ? A bare sufficiency in Christ serves not the turn : This were a cold comfort : As if a man that were in debt, and afraid of every Serjeant, and every Sheriff, should be told : Sir, there is money enough in the King *Exchequer* to discharge all your debts. This is very true, but what is that to him ? What comfort hath he by it, unless the King make him an offer to come, and take *freely* for his discharge ? And a cold comfort were it to us to know Christ to be sufficient for us, unless he invite us to take *freely* of the waters of life, Ho, every one of you that thirsteth, come you to the waters, &c. Isa. 55. 1. Thus unless Christ be offered to us, as well as for us, we are never the near.

Now to make this appear, Observe that in every *Sacrament* there are two acts of the Minister. The one hath Relation to God, a *Commemoration* of the Sacrifice, in which respect the *ancient Fathers* called it a *Sacrifice* : the other, the *breaking of the Bread*, and *pouring out of the Wine* ; wherein there is a *Commemoration* of the *Body broken*, and the *Blood shed*, not as they are *Concomitants*, the Wine in the Bread, as the *foolish Papists* dream, for that were rather a *commemoration* of his life than of his death, when the blood runs in the veins. The *commemoration* of Christs death is made by *separation* of the blood from the body ; and as there is one act of the Minister in consecrating by *breaking the body*, and *pouring out the blood*, so there is a second Act which is *ministerial*. When the Minister saith, *Take, eat,*  
this



*This is my body*; as if Christ were present; and said, *Come, Take my body*; thou hast as free an interest to it, as when thou art invited to thy friends table thou hast right to the *meat* before thee. So that as Christ was once offered for thee, so he is, in the Sacrament of the Lord's Supper, offered to thee: And what now should hinder thee, unless thou art one that will obstinately oppose thy own salvation, and say, *I will not have this man to rule over me*, thou canst not miscarry. But if thou wilt be thine own Lord, perish in thine infidelity. Here be the *Keys* of the Kingdom of Heaven given unto God's Ministers, unless thou wilfully oppose thine own salvation, and shut that door of salvation which Christ hath opened so wide for thee. See, the ways of God are plain. Christ hath paid a great price for thee; and then, as great as it is, he offers it to thee.

Now for the former of these, which is Christ's satisfaction made unto the Father for us, I made choice of this place of Scripture, which sets it out particularly. Herein two things are to be observed.

1. *The person who it is that will thus humble himself.* The Apostle grounds his Exhortation on the fourth verse; where he tells us, *We ought not to look every man on his own things, but every man on the things of others. Let this mind be in you, which also was in Christ Jesus.* If Christ had looked only on his own things, he might have saved himself a great deal of labour and pains. He being the Son of God, might as soon as he was born have challenged a seat with God in Glory: He need not have gone *per viam*: He might be Comprehensor in meta: But he would pass on to his journey's end in a thorny and troublesome way. Let then the same mind be in you which was in Christ Jesus; who minded not his own things, but the good of others.

2. *What it was wherein he humbled himself.* He took upon him the form of a servant, and was obedient unto the death of the Cross. The highest humiliation that can be; that he who is above all praise, whom Angels adored, that he should be brought from heaven to earth; and not only be a Pilgrim there, but have a sorrowful and piteous Pilgrimage; and at last to be cut off by a shameful death from the land of the living. This Humiliation hath no parallel.

The depth of the humiliation consists in the height of the person thus humbled; and were not he so high, it could have done us no good. It's no small satisfaction that can appease God's wrath: therefore the Apostle, in the Epistle to the Hebrews, speaking of Melchisedeck, the type of Christ, concludes, *how great this man was.* Heb. 7. 4.

Consider the invaluable price that was paid for thee, and how great he was who paid it; who being in the form of God, he who was fellow, and fellow-like with God, as good as himself, as great as himself; was thus humbled. It was the Second Person in the sacred Trinity, he, and no other, that was thus humbled for thee: He was weary for thee, and reviled for thee, sweated and fainted for thee, hungered for thee, and was buffeted for thee. It was he, the Second Person of the blessed Trinity, in proper speech, without either Trope or Figure, shed his blood for thee, died for thee, and suffered all these things in his assumed nature (taking on him the form of a servant) though not in his divine. He remaining God alone, could not die, but die fain he would for thee; therefore he took thy nature on him, that he might die for thee in that assumed nature. He took not on him the nature of Angels, but the seed of Abraham. Heb. 2. 16. He being the Fountain of life, and the Prince of our life, (and without shedding of blood no Redemption can be wrought) having not blood to shed as God, therefore took our nature on him; as it is, Heb. 10. 5. *Sacrifice and offering thou wouldst not, but a body thou hast prepared me: then said I, lo, I come; in the volume of thy book it is written of me, to do thy will, O God.* As if he should have said, Lord, I am not able to accomplish thy Will, or to be subject to thee in thy nature; there-

fore thou hast made me a man, that in the form of a servant, I might shew obedience, which I could not while I was in nature equal unto thee. Now consider how great this person is that hath suffered all for thee. *Rev. 1. 5. Jesus Christ, who is the faithful witness, the first begotten of the Dead, and the Prince of the Kings of the earth: To have a great Prince bound like a thief, arraigned, and executed; the consideration of this state of the person would move a stony heart. Rev. 17. 14. He is the Lord of Lords, and King of Kings.*

Amongst men, the Father is more honourable than the Son, and the Son is but a servant, until he be emancipated: but it is not so in the Divinity; but the Father and the Son are both alike honourable.

Among men, the Son hath the same specific nature with the Father, but not the same individual: but it is not so in the Divinity; the Father and the Son have the self same individual nature. *Joh. 10. 30. I and my Father are one, therefore there must be an equality.* The Pharisees themselves could draw this conclusion; that if he were the Son of God, he was equal with God. *Joh. 5. 18. Therefore the Jews sought the more to kill him, because he said, God was his Father, making himself equal with God.* A man would think how could that follow? He was but God's Son; but God's Son must be equal with the Father. In making himself God's Son, he made himself equal with God: and therefore know, upon this, and by this stands the point of our Redemption. If a pure and holy Angel had suffered never so much, it would not have availed for our Redemption. It is a Price no man, nor Angel must meddle withal; it will require a greater Price. It was God himself that suffered in his assumed nature: He, and no other person; (for we must understand, though Christ took on him the nature of a man, yet not the person of a man) here stands the point, the Second Person in the Trinity is the Suppositum of all this humiliation: and therefore observe when the point of suffering comes, there is a remarkable speech. *Zach. 13. 7. The Father seemeth to say concerning the Son, that it was against his heart to smite him: The expression was a lively one; it went to his heart to smite one that was his equal, that did him no wrong: Awake, O sword, against my Shepherd, and against the man that is my fellow.* You know of whom it is spoken by *Matthew, Mat. 26. 31. I will smite the Shepherd, and the sheep of the flock shall be scattered. The Lord is ready to break him. Isa. 53.* The Sword was as it were unwilling to smite. The man that is my fellow? A blow lighting on God's fellow, equal with God, of what value is it? Consider the difference betwixt a man and a man: The State of a Prince makes great odds between that is done to him, and that is done to another man. When David would adventure himself into the battl: Thou shalt, say they, go no more with us, lest thou quench the light of Israel, *2 Sam. 21. 17.* and more fully, *2 Sam. 18. 3. Thou art worth ten thousand of us.* They would not hazard the person of the King in the battel, Why? because thou art worth ten thousand of us. The dignity of a Prince is so great, that ten thousand will not countervail the loss of him. If this be the esteem and worth of David, what is the worth of David's Prince? If thus with a King, what with the King of Kings, and Lord of Lords? This is a great ground of the sufficiency of Christ's suffering. *Heb. 9. 13. If the blood of Bulls and Goats sanctifie to the purifying of the flesh; how much more, vers. 14. shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your Consciences from dead works, to serve the living God?* It is not the offering of the body only, but he did it through his eternal spirit. When the Martyrs and Saints offered themselves a sacrifice, they offered it through the flames of their love, and therefore embraced the stake; and love is described as strong as death: but Christ did not offer his Sacrifice with the flames of his love, though love was in him the greatest that ever was; but with the everlasting flames of his Godhead



Godhead and Deity; with that fire from heaven, which is a consuming fire? He did the deed, that will purge our Consciences from dead works. *Act. 20. 28.* Take heed unto your selves, and to the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood: God hath purchased the Church with his own blood: whose blood? God's blood. The blood of God must be shed. He who thought it no robbery to be equal with God, must shed his own blood: As Zippora saith to Moses, a bloody husband hast thou been to me, *Exod. 4. 25.* So may Christ say to his Church, a bloody Spouse hast thou been to me, that my blood must be shed for thee: *1 Cor. 2. 8.* Had they known, they would not have crucified the Lord of Glory; that is, they would not have crucified God. He that was crucified, was the glorious Lord God. *Act. 3. 15.* Thou deniedst the holy one, and killedst the Prince of life. Here's the matter, unless the Prince of life had been killed, thou couldst not have life. This the Apostle sets down as the ground of all, before he comes to the particularities of his humiliation; and sets down who it was, who was thus humbled: He whom the Heaven of Heavens could not contain, he must descend into the lowermost parts of the earth; that's a descent indeed. His Humiliation appears in this, that he who was thus high, became a man; and being found in fashion as a man, he humbled himself; and became obedient unto death, even the death of the Cross. In this humiliation consider, I say, these two Points.

1. The person who was humbled.

2. The degrees of his humiliation. Some things have regard to the whole course of his life, others to the conclusion or period of his life. All his life from his incarnation to his passion, was a continual thread of humiliation from his Cradle to his Cross, from his Womb to his Tomb: So here is set down the humbled life of our blessed Saviour. For I would not have you think his humiliation consisted only in coming to the Cross, when they so mercilessly handled him: it cost him more then so: as sinners have the curse of God on them in their life, as well as in their death: So Christ must have a miserable life, as well as an accursed death. Though the heat came at the end of the Tragedy, yet his whole life was a continual suffering. Consider the degrees of it.

Christ's humiliation in life and death

1. He made himself of no Reputation, *ἐκένωσεν ἑαυτὸν* he emptied himself: It was the second person in the Trinity that thus humbled, and emptied himself, (not in his divine nature, but his assumed,) of all his transcendent endowments.

Consider the particulars of it, he took on him the form of a servant; Was not this a great humiliation? That the second person in the Trinity should stoop so low as to take on him the nature of one, who is not worth the looking on? That he should take dust and ashes upon him. *Psalms 113. 5, 6.* God's greatness is thus expressed, Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things in heaven, and in the earth: What Humiliation is that? Compare these two humiliations together. It is an humiliation, to cast but his eye upon the Heavens, to look upon the most glorious of all his works, to look upon the Angels, but what is man that thou shouldst regard him? That thou shouldst not only look upon him, but take him up, and make him an inmate under thine own roof? This is a greater abasement, but here's a further degree, Christ during the time of his pilgrimage was content to deprive himself of his Glory, that he now enjoys. By reason of his Hypostatical Union with the God-head, he deserves all honour and glory, When he brought his first begotten into the world, he saith, And let all the Angels worship him, *Heb. 1. 6.* Every knee bows to him that is thus highly exalted. We see Christ crowned with glory and honour, all Dominion and Power being made subject unto him, yet he for thirty three years and an half was content to be exiled from his Fathers court.

*John. 17. 5. Glorifie thou me with the glory I had with thee before the world was; Which is expounded in the Proverbs, where the Wisdom of God was shewn before the world was framed. Prov. 8. 30. Then I was by him as one brought up with him, and I was daily his delight, rejoicing always before him; this was the work, before the foundation of the World, which God was doing, the Father was glorifying the Son, and the Son was glorifying the Father. The Father took infinite delight in the Son, and the Son took infinite delight in the Father, and the Holy Ghost in them both. To be deprived of such a sight, and such a glory as this, and for thy sake to be banished from that high Court; where not to enjoy that fulness of joy, was an emptying of himself: yet all this he did for thee.*

The second degree of his humiliation, that he might become a servant.

2. *He minded not his own things, if he had, he might have presently set at Gods right hand, where is fulness of joy for evermore: But his bowels yearned on us, and he took upon him the form of a servant, and was found in shape of a man, that is, as an ordinary man: We know what the nature of servitude is. Every man naturally desires liberty, but Christ that he might make thee free, was content to be bound as an Apprentice, and endure a servile estate. Christ both in respect of God and man took on him the form of a servant.*

1. For him to be Gods servant was an Humiliation, though for us, it be the greatest honour to be Gods servants. Saint Paul makes it his prime Epithete, *Paul a servant of Jesus christ. And David calls himself the servant of the Lord, O Lord I am thy servant, truly I am thy servant.* But it was an Humiliation for Christ to become Gods servant. For him who thought it no robbery to be equal with God to become Gods servant, and to take a nature on him, that he might say, *My Father is greater then I; behold my Father and I were one,* but now taking on me a humane nature, I am made inferior to my Father, I am become his servant: *Behold my servant in whom I am well pleased; Isa. 53. By his knowledge shall my righteous servant justify many:* There is much difference in servants. A free servant and a bond servant. A very bond-man doth Christ make himself, being man, and accounts it as a great honour as may be, not only to be his Fathers servant, but his bond-man. Can I shew that there is any such humiliation as this? Look on *Heb. 10. 5. Sacrifice and burnt offerings thou wouldst not, but a body hast thou prepared me,* these words have relation to that of the Psalmist, *Psal. 40. 6. Sacrifice and burnt offerings thou didst not desire, but mine ears hast thou opened; it is in the margent, mine ears hast thou digged, or hast thou bored. The boring of the ear was an expression of everlasting servitude. Another servant that had not yet his ear bor'd, might be free at the year of Redemption, at the seventh year: but if not, his ear was bored that he might be a servant for ever according to that, Exod. 21. 4. He that loved his service, so well as to have his ear bored, is a servant for evermore. Mine ear Lord hast thou bored, I will be thy servant for ever.* Christ took on him the form of such a servant; nay Christ was more then an ordinary slave: He was one bound to an everlasting slavery, for he was the son of an hand-maid: Now the Children of an hand-maid were not to go forth at the year of Jubilee. *Exod. 21. The Wife and her Children shall be her Masters, and he shall go out by himself:* Meaning thus, he that was the son of an hand-maid, must be bound. *Partus sequitur ventrem.* Now that Christ was the son of an hand-maid, we have *Maries* own confession, *Behold the hand-maid of the Lord, and he hath looked upon the low estate of his hand-maid,* *Luke 1. 38, 48.* Hence *David* saith, *Psal. 116. 61. O Lord I am thy servant, and the son of thine hand-maid: I am not only thy servant, but thy bond servant: I am he who was born in thy house: and out of thy house I will never go. Thus is Christ a servant in respect of God.*

But it is not only thus, he is not only a servant in regard of God, but he took



took on him the form of a servant in respect of men too. Look what relations are between men, that have superiority, and Subjects, Christ, who was born a free child, yet made himself a servant unto man: He had a reputed father, but a true, and a natural mother: From the twelfth year of his age, till the thirtieth, he went with them, and was subject unto them, Luke. 2. 51. No Apprentice was more subject to his Master in his Trade, than he was to his reputed father; he kept him close unto his Trade. Look on him out of the family, in the Common-wealth: He paid tribute. He might stand upon his privilege: Of whom do the Kings of the earth exact Tribute? &c. They answer, Of strangers: Then are the Children free. If the son of a temporary Prince be free, how much more shall the Son of God be free? But yet it behoves us to fulfil all righteousness. He would be a subject unto Caesar, and in recognition of his subjection he would pay Tribute, though he fetched it out of the fishes belly. Hence the Apostle tells us, Rom. 13. For this cause pay you Tribute, to testify your subjection. Neither was Christ only a servant to them, who were in some Authority, but generally among men he was in the state of a servant. Mat. 20. 28. The son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Not to be a Master to command, and have others to attend him; but he came to be a servant; see in what esteem he was had. We account a servant in the next degree unto a beast; for liberty is that whereby a man breaths, and a man were better be dead, then have his liberty took from him; and so Christ was not only a bond-man in regard of his Father, but in regard of men. In the estimation of men he was vilified for a bond-man: and that will appear by the price for which he was sold. It was thirty pieces of silver. To consider what the price was, is a considerable part of his passion. There is a Prophecy cited out of Jeremy in your books, but it is Zachary; though I have seen some copies which mentioned neither, but only, according to the words of the Prophet, it is Zach. 11. 13. Cast it unto the Potter, a goodly peice that I was prized at of them. He speaks it with disdain; And I took the thirty pieces of silver, and cast them to the Potter in the house of the Lord. Exod. 21. 32. There is a place parallel to it, which will expound it clearly; If an Ox shall push a man-servant, or a maid-servant that he die, the owner of the Ox shall give to the Master of the servant thirty shekels, and the Ox shall be stoned. It was the very price that was paid for a slave: Thirty shekels, which is 3 l. 15 s. in our money. A base estimation they had of Christ, as if he were a bond-man; the same price that was given for a slave that was killed by an Ox, for this same price was he sold. In the twelfth book of Josephus, cap. 2. When Ptolomæus Philadelphus would redeem all the Jews which were bond-men, it's set down what he paid for a slave. There is set down a great sum of money, and the number of the (x) slaves: Here stands the valuation; divide the number of Drachms by the number of slaves, and you shall (z) find the quotient for every man 120 drachms; four Drachms make a shekel, thirty shekels was the ordinary rate cryed in the Market for the price of a bond-man. Thus Christ took on him the form of a bond-man, not only God's bond-man, but in the estimation of men so despicable, that they valued him at no higher rate than thirty pieces of silver. This is but the beginning and entrance on Christ's humiliation, to be made in the similitude of sinful flesh, and in the verity of true flesh. Christ had all infirmities, as weariness, hunger, thirst, which follow a sinful man, which were not sinful: such a nature he took upon him, and then he became obedient both by active and passive obedience. That which remains of the pains of his life, to the passage of his doleful death, we will speak of the next time.

Christ accounted as a bond-man.

Exam. Joseph. for the calcul  
14400000  
drachms.  
(x) Which were 120000.  
(z) Have the quotient 120 Drachms.  
Four Drachms went to a Shekel: so divide 120 by 4, your quotient is 30 shekels for each man, which was the ordinary rate; &c.



## PHIL. 2. 8.

*And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross.*



IN these words and those that went before, you see there is delivered unto us the point of the *humiliation* of the Son of God. It stands in this.

1. *That he took upon him the form of a servant, and was made in the likeness of man.* God the Son, the second person in the blessed Trinity did assume our *dust* and *ashes*, unto the Unity of his own sacred person.

2. This humane nature being thus assumed, he was content to deprive himself a long time of that estate of glory, which he might have in our humane nature alwayes (after it's assumption) enjoyed, and in that time was as obedient, as the *meanest* and *poorest* servant of his Father. Nor was he only *actively*, but *passively* obedient; *He was obedient unto the death*: He was content to lay down his life for our *Redemption*. And it was not every death that would serve the turn, but it must be the *death of the Cross*, the most *accursed* *shameful* and *painful* death, that death which was most *suitable*, and best able to answer the wrath of God.

First, He humbled himself by taking our nature upon him: *He that thought it no robbery to be equal with God, took upon him the form of a man.* If it were an *abasement* for God to look upon *heaven* the most glorious of his works, how much more to take upon him a *clod*, or *piece* of this *earth*, and unite it to his own sacred person for ever. This was a *descending* indeed, he descended first that he might ascend. *Eph. 4. 9. Now that he ascended, what is it, but that he descended first into the lower parts of the earth?* That is, he descended into the *womb* of the *Virgin*; and it was a great *abasement* indeed for him thus to descend: Wherefore the *Psalmist* speaking of the wonderful framing of the Babe in the womb, saith, *Psalm, 139. 15. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lower parts of the earth.* So that we see God descended into the *lowermost* parts of the earth, and there was he fashioned. A great *humiliation* it was for him to be thus inclosed. Thus did he humble himself in taking our nature. Had he taken the *form* of a *King* upon him, it had been a great *humiliation*; how much more, when he took on him the *form* of a *servant*? He came not in *state* to be *ministered unto*, but to *minister*. *Mat. 20. 28.* As we shewed the last day. Nor was he only his Fathers *servant*, but a *servant of servants*, and therein underwent *Canaans* curse: *A servant of servants shalt thou be. Gen. 9. 25.* Our Saviour became such a servant. He which was the Author of freedom, *John 8. 26. If the Son make you free then are you free indeed.* He, I say, who was the Kings son and so the most free, the Author of it to all that enjoy any spiritual freedom, became a servant, that we which were servants might be made free.

But besides this, its added here, that *he humbled himself*. Having taken  
on



on him the form of a servant, he *humbled himself*. Where we may observe what made the suffering of our Saviour so meritorious: It was because it was *active, free, and voluntary*. Our *Passions* are contrary to our *Will*: We are drawn to it, as it is said of Peter, *When thou art old, they shall lead thee whither thou wouldst not*, Joh. 21. 18. Peter dyed the same death our Saviour did, according to the external passion; but they led him, whither he would not. Our Saviour was an *Actor* in it; *Humbled himself*. A bare suffering God regards not so much; but when it is done *willingly*, and in *obedience to God*. And as he was obedient in his death, so also in his other passions. In the Gospel according to St. John, Joh. 11. 33. whereas the Text reads, *he was troubled*; the marginal note hath it, according to the original Greek, *ἐαυτὸν ἐταπείνωσεν*, *he troubled himself*: he was the *Author of his own sufferings*, Joh. 10. 17. He was not humbled as a mere *patient*; but he *humbled himself*: and so it is said in Scripture oft, *He gave himself for us*, and in all his *passive obedience* he had an eye to do the *Will of God*. The merit of his *passive obedience* ariseth from a mixture with his *active*. This was a great part of his *Priesthood*, his humbling. And how doth he take his *Priest-hood* upon him? it was by his Father's call. *He was called unto it as was Aaron*. Heb. 5. 4. *No man*, saith the Apostle, *taketh this honour upon him, but he that is called*. Now Christ being called to it, he did it to follow his call. And thus he did it *actively*: it was not a bare suffering as those in hell suffer, but according to his Father's call. Observe, Heb. 10. 9. That place taken out of the Psalm, *I am come to do thy Will, O God, &c.* What, was it only in its active obedience? No, it was thy Will that he should suffer; as the words following in the tenth verse import, *By the which Will we are sanctified, and by the body of Jesus Christ once offered*: So that Christ offered up himself to do his Father's Will; so that his *passive obedience* was in his *active*. So Joh. 10. 17. *Therefore doth my Father love me, because I lay down my life, that I may take it up again; no man taketh it from me, but I lay it down*. Our Saviour, when he laid down his life, put it off, as a man that puts off his cloak, and lays it from him. They wondred that he was dead so soon, it was because himself laid down his life. His soul then was not *drag'd* or *forced* out of his body. It was not only *passive*, but *active* obedience. *No man taketh it from me; I have power to lay it down, and I have power to take it up. This had I from my Father*. They are grossly deceived then, that say Christ's active obedience was not *free* and *voluntary*, because he was *commanded*: for as well may they say, his *passive* was not *voluntary*, and so not *meritorious*, because it likewise was *commanded*, which none can deny. Thus Christ's offering was a *free-will-offering*, though it was a most bitter one; yet, this being a part of his Father's Will, he went as voluntarily to the pains of the Cross, as thou dost to thy dinner, when thou art throughly hungry. *For his meat and his drink was to do his Father's Will*, Joh. 4. 34. And this makes it of such worth and efficacy, that he did it willingly: See it in the *type* that went before him, in *Isaac*; *Isaac* was grown up, he was no Babe, he was able to carry wood enough to burn himself when he went to be sacrificed; and therefore, sure he had strength: If *Isaac* had pleased, he might have ran away from the old man his Father; yet he suffers himself to be bound, and to be laid upon the wood. A true *type* of our Saviour: *His* also was a *free-will offering*, and so a *sweet-smelling sacrifice* unto God. It being the highest active obedience; it presently pacifieth the wrath of his Father. *He humbled himself, and became obedient*. This obedience of our Saviour is the matter and ground of our Justification. Rom. 5. 18. *As by the offence of one, Judgment came on all unto condemnation; so by the righteousness of one, the free gift came on all to Justification of life*. By the obedience of this blessed Saviour many are made righteous; so that now our Saviour's obedience followeth next.

Now this Obedience is twofold, 1. Active, 2. Passive.

Now this obedience is double. *Active* or *Passive*.

1. *Active*, And this was that whereby he did all the Will of his Father. The reason why he came into the world, if we look the place before alledged, will appear, *Heb. 10. 5. Wherefore when he cometh into the world, he saith, Sacrifice and burnt-offering thou wouldst not have, but a body hast thou prepared me. In burnt-offerings and Sacrifice for sin thou hast no pleasure; then said I, Behold I come, in the volume of thy book it is written of me, that I should do thy Will, O God. When he cometh into the world, saith he, Lo, I come: For what? to do thy Will, O God. The reason why he came into the world, was, that he might be obedient unto his Father: Thus it becometh us (saith he to John) to fulfil all Righteousness. John wondered that he that was pure and spotless, should come to him to be baptized. He knew Baptism presupposed some sin or blot, some stain or corruption to be washed off; and therefore it's said, Mark 1. 5. That there came unto him all the Land of Judea to be baptized, confessing their sins. And sure if one who had been but a bare man should have come to John, and say, he had no sin, and yet desired to have been baptized by him, he had had no right to Baptism: yet our Saviour saith, Let alone, let it be so, that we may fulfil all Righteousness. I have no need indeed in regard of my self: but I have taken upon me the form of a servant; and therefore, what the lowest of them must do, that must I do: therefore was I circumcised, and therefore am I baptized. I came not to destroy the Law, but to fulfil it. And he fulfilled it to the utmost, both in his active and passive obedience.*

Now for his active Obedience, it had a double *terminus*, or consummation. First, For his active Obedience in the whole course of his life.

1. For his active obedience in the whole course of his Life.

*I have glorified thy name, and finished the work which thou gavest me to do. Would you know what it is to glorify God in this world? It is to finish the work which he giveth us to do. Art thou a Minister? if thou wouldst glorify God, finish the work he gave thee to do; then mayest thou say, Glorify thou me with thy Glory, &c. But now Christ's work was not all ended, when he said, he had finished it; the greatest part was behind, to wit, his Passive obedience: All the works of his life were done; of which actions, there Christ is to be understood: but then cometh his Passion, and that being finished, there is something to do yet after that; for he was to rise again to our Justification: but for the oblation of the sacrifice, it was fully finished. If we look upon our blessed Saviour in the whole course of his life For,*

2. For his active obedience after his Death.

1. Though he lived in a whole world of sin, yet he was free from all manner of sin.

2. He was enriched with all manner of good works, graces and virtues. Christ had both of these. He was free from any spot of sin, though in the midst of a wicked world; and there was nothing in him which could expose him to any temptations. He was continually assaulted, and yet he was spotless. The Prince of the world came, and yet he found nothing in him. Satan could find nothing in him, whereon to fasten any temptation. Such a Priest it became us to have, who was holy and harmless. *Heb. 7. 16. Undeiled, separate from Sinners.*

There is the purity of his nature, he is holy, and in his carriage, harmless; he did no man hurt. Undeiled, a pure and innocent Lamb, a lamb without blemish, separate from sinners, and could not contract any guilt of sin. Though he conversed with Publicans and sinners at the Table, yet they could not infect him. He knew no sin, neither was there guile found in him, 1 Pet. 1. 19. Therefore we see when it comes to the point that the Devil would tempt him, yet he himself must needs say, *What have I to do with thee thou son of God?* He is forced to acknowledge him to be so. And so if we look on the place, where he saith, *I do the Will of my Father always,* John 8. 29. there



there likewise he shews himself the holy one of God. In a word, as he was thus obedient unto God, so was he subject to men too; to his Father in the family, and to Caesar in the Commonwealth: As he taught, he did: Subjection towards Governors was his Doctrine, and rather than he would not pay Tribute, he would have it out of the fishes belly: To shew a Recognition of his subjection unto higher powers, the text tells us, *He went about doing good. This man, say they, hath done all things well:* And at the last cast, when all the quarrels and Accusations were brought against him, they could bring nothing that could hold water; that he could boldly challenge them all, as it were, *Which of you can accuse me of sin?* You that pick so many holes in my coat, come forth, spare me not, accuse me; yet at the last he is accounted a just man. Judas himself could acknowledge him to be blameless, and that he had sinned in betraying his innocent blood. Pilate's Wife could say to her Husband, *Have thou nothing to do with that just man:* And Pilate himself washed his hands, and would be free from the blood of that innocent person. The Thief crucified with him, acquits him; his whole life was a perfect obedience to the Law of God. Rom. 10. 4. *Christ is the end of the Law;* Rom. 8. 4. *That the righteousness of the Law might be fulfilled in us;* not by us, we are not able to fulfil the Law; but in us, Christ did it for us: And the Father is better pleased with the thirty three years hearty obedience of his Son, than if Adam, and all his posterity had been obedient throughout the whole course of the world: So acceptable was this obedience to God. And thus much of his active Obedience.

2. Now for his passive obedience, his suffering. If our Saviour will be a sacrifice, he must be used like one; he must be slain, if he will make satisfaction to his Father for us. He must for our eating sower grapes, have his own teeth set on edge. Consider his humiliation both in life and death; if we look on the service of Jacob, under his Uncle Laban, his service was an hard service, twice seven years did he serve: The drought consumed him by day, and the Frost by night, and the sleep departed from his eyes; Twenty Tears hard service; Fourteen Tears for his two Wives, and six Tears for his Cattle, Gen. 31. 41. Our Saviour spent thirty three years in his hard service; and oft did the sleep depart from his eyes. When Israel came to appear before Pharaoh, *My dayes, saith he, have been 130 years: few and evil have the dayes of thy servant been.* Gen. 47. 9. The true Israelite might say more. Jacobs days were few; but as few as they were, they were 130 years; but if we look upon our Saviours dayes, they were scarce a quarter so many.

And that is our Saviours humiliation, that he was cut off in the midst of his dayes. If we look into the Psalm, we shall find it a curse on the bloody and deceitful man, *that he shall not live out half his dayes.* The liveliest part of a mans age, (from Moses his time to this day, in that Psalm of Moses, Psalm 90.) is threescore years and ten; Half this is thirty five years; and our Saviour is taken off, before this thirty five is expired. He was to take on him all the curses due to sinners, to the bloody and deceitful man: He is cut off and cropt off in the midst of his vigour: He that is that Melchisedeck, *that hath neither beginning, nor end of days,* was cut off as a branch, lopt off as a twig from the land of the living, Isa. 53. ver. 8. He's pul'd out, so his dayes were few, far fewer then Jacobs: He was not suffered to live out half his dayes: Yet if we look upon his dayes they were evil too: evil enough as few as they were: Full of trouble, and full of misery: From his first coming into the World to his last going out.

1. When he did descend into the lowermost part of the earth, *He was nine months in the womb of his Mother:* And if we take the opinion of the Schoolmen, he had his full Understanding and Judgment all that time, the free use of sense and reason, though I do not aver it to be a truth; only say, if it be so, it makes his humiliation insupportable. What an extreme

burthen would it be to us to be so long in the womb, and in ripe understanding; therefore there was somewhat in that: But now:

2. Look at his coming forth into the *World*: Though his mother were in her own *City*, yet he was so despicable, *that there was not room for them in the Inn. Luk. 2. 7.* Our Saviour, that should, one would think, have been brought into a *stately Palace*, was fain to have his lodging among the *beasts*, and a *Cratch* for his *Cradle*. The *wise men* when they came to worship him, found him in no better case: and what a disgrace was it, instead of a *Palace*, the *King of the East* should find our Saviour in a *Cratch*.

3. And now when *eight dayes* are over, he must have his skin cut off, he must be *circumcised*, and give the first *payment* or *earnest* of his blood. How painful and irksom a thing Circumcision was, appears by that story in *Gen. 34.* Where the sons of *Jacob* offering the *shechemites* the condition of Circumcision, and they accepting it, it was so troublesome a thing, that by reason of their *forenesse* and *weaknesse* by it, two of the Sons of *Jacob*, *Simeon* and *Levi*, slew a whole *City*. The pain was so great that they could not manage there weapons, therefore *two men* slew *thousands* of them. Our blessed Saviour was thus served, when the *eight dayes* were over he was thus made sore, and this was the first effusion of his blood.

4. After the *eight dayes* are over, then come the *forty dayes*. and then he must be carried a long journey to be offered up to the Lord, and his Mother, as if she had brought an *unclean* and *impure* thing into the *World*, must be *cleansed* and *purified*. And then she came to offer a sacrifice according to the Law of the Lord. *Luke 2. 24.* *A pair of Turtle Doves or two young Pigeons*: But was this the Law? It were good if the Law were looked into. See *Levit. 12. 8.* The Law is this, *She shall bring a Lamb, or if she be not able to bring a Lamb, then two Turtles, or two young Pigeons. If she be not able; but the margin hath it, If her hand cannot reach to a Lamb, if she be so poor that she cannot offer a Lamb.* As if the Text should have said, *Alas poor woman, poor Lady, all she had was not able to reach to a Lamb, so poor was she*: Doubtless her heart was as large as anothers but she was not able to offer a Lamb, and is therefore content with *two Turtles*.

5. Hence we may conceive in what state our Saviour lived, till he came into the Ministry: questionless in a poor house: and he made many a *hungry meal*, when his Mother was not worth a *Lamb*. All that they had, must be by *hard labor*.

9. Now our Saviour, notwithstanding after he had travelled that weary journey to *Jerusalem*, must return again, and be subject to his Parents: but how? Even as a servant in his Trade. They had not bread to spare, but what was gotten by *hard laborious work*. At his Fathers Trade, I say, for so its said of him, *Is not this the Carpenter?* Its put in the nominative case, *The Carpenter. Mark. 6. ver. 3.* And whereas this is cast as a curse on our first parents, and their seed. *Gen. 3. 49.* *That in the sweat of their brows they should eat their bread.* Our Saviour must undergo this curse too: He must work hard for his living: With his own hands he must get a living for himself, and his poor Mother by a laborious Trade. No wonder if he went many a morning without his *break-fast*, and made many a *hungry meal*, that lived in so poor a house, and by so poor a Trade.

7. If we come now to the time he lived after he came from his Father and Mother, that same three years when he shewed himself more publickly in the *World*, and you shall find him subject to those *dangers, difficulties, and distresses* which accompany *evil dayes*. He was a Pilgrim; and had no abode. *The Foxes have holes, and the birds of the air, nests, but the Son of man had not where to lay his head. Luk. 9. 58.* He was a diligent Preacher of the Gospel, although he had neither *Prebend*, nor *Personage*; he had nothing of his own,



own, but was relieved often by the *Charity* of certain *devout* and *religious* Women.

2. Besides all the reproaches that could be cast on a man; were laid on him; *This man is a Wine-bibber, and a Glutton; a friend of Publicans and Sinners.* Mat. 11. 19. And again, *Do we not say well, thou art a Samaritan, that is, a Heretick?* He was a *caster out of Devils*; John. 8. 48. And therein they denied not, but he did good, but see the *villany* of it: *he was a good witch, as we call them*, and though he did good, yet it was by the help of *Belzebub*: When he drew near his death; see Mark. 15. 3. The Text saith, *They accuse him of many things.* Few things are expressed, yet a great many comprehended in these words; Those that are expressed, are *hainous* and *notorious* crimes. First, Against the first Table, they accuse him of *Blasphemy*, and therefore condemn him in the Ecclesiastical Court: *Do you hear his Blasphemy?* Mat. 4. 64. say they. Then against the second Table, they post him to the civil Court, and there they lay to his charge *high Treason against Caesar*; for he, say they, *that maketh himself a King, is an enemy unto Caesar*; John. 19. 12. And yet the *innocent Lamb* Mat. 27. 12. For all this *opened not his mouth.* vers. 14. Insomuch that *Pilate* wondred he spake not a word in his own defence; and the reason was, because he came to suffer, and to have all these *slanders* and *reproaches* put upon him, not to excuse himself.

3. He led a life subject to dangers, when he went amongst his own people, to preach the *acceptable Year of the Lord*, Luk. 4. 19. 29. They bring him upon an *high hill*, to the brow thereof, with a purpose to cast him down, and *break his neck*. Others threaten to *kill* him too. The Devil here follows him with *temptations*: Even to *Idolatry* it self. Mat. 4. 6. *The Devil himself tempts him forty dayes, and then left him*: Not as if he would not return and tempt him no more, but as St. Luke renders it, *The Devil left him for a season*, Luke 4. ver. 13. Not as if he intended to leave him quite, but to come and try him again. *The Scribes and Pharisees they tempt him too, and prove him with hard questions*, which if he could not answer, they would proclaim him an *insufficient man*, and all the people would have *laugh'd* him to *scorn*. Nor was this all only in the exercise of his Ministry. All his life was as it were *paved with temptations*, every step was as it were a *gin* and *trap* to ensnare him.

4. Add to all this, that he was not like us, *He knew when, and by what death he should die*: He knew in all the time of his suffering what he should suffer, and what should come upon him at his death. If any of us should know that he must die a *curst*, *shameful*, and *painful* death, and knew when it should be, it would marr all our mirth, and put us to our *dumps* in the *midst* of our *jollity*. Our Saviour in the midst of all his joy on earth, saith, *I have a Baptism to be baptized with*; Luk. 12. 50. He knew the *cruel death*, which he should suffer on the Cross. And how is he pained, *till it be accomplished*. The *pains* of it run through all his life, and might well make his whole life *uncomfortable* unto him. In the twelfth of John 23. A little before the Passover, saith he, *The hour is come that the Son of man shall be glorified*: and then verse 27. *Now is my soul troubled, and what shall I say? Father, save me from this hour.* When the time was drawing nigh, some *five* or *six* dayes before, the consideration of it troubled him, though he knew he should be glorified, yet the fright of it enwrapt him with fear. *Now is my soul troubled; what shall I say, Father, save me from this hour.* Such a kind of life did our Saviour lead: Few, but evil were his dayes. *As evil*, as *few*, he had no comfort in them.

Come we now to the point of his death, the last thing; and those things that did touch him therein, are the *Curse*, *Shame*, and *pain* of it. If there were any death more *accursed*, he must die that death: If any death more  
shameful

shameful, or more painful then other, he must die *that*. All these do concur in the death of our Saviour, which he suffered, in that death of the Cross. It was the most accursed, most shameful, and most painful death as could be devised.

First, For the *Accursedness* of it, there was no death that had a more peculiar curse on it then this. Howsoever all deaths are accursed, when they light on one that is without Christ; but his death had a legal Curse; and this was the curse annexed to the Cross; a type of that real Curse. Now the type of a real Curse, *Was hanging on the tree: Thou shalt bury him that day, for he that is hanged on a tree is accursed by God, Deut. 21. 23.* So the Son of God was made a Curse for us, alluding unto this, *Galat. 3. 12.* And here we see the blessed Son of God, he in whom all the Nations of the earth are blessed: The Fountain of all blessedness: We see him stand in so cursed a condition, to be made as it were as an *Anathema*, the highest degree of cursing that may be.

Secondly, Consider the *Shame* of it. There is a place in the best of *Orators* that expresses the detestableness and shame of this death of the Cross. *Facinus, &c. Cicero Lib. 5. in Verrem.* See what a gradation there is, it is hardly to be expressed in English. *Its a great fault to bind a Citizen of Rome and a Gentleman, what is it to beat him? What to crucifie him?* His Eloquence failed him there, as being not able to express the detestableness of it, and therefore the chief Captain was afraid because he had bound Paul, after he had heard he was a free-man of Rome, *Act. 22. 29.* but then it's worse to beat him; but what was it to crucifie him? Our blessed Saviour went through all these indignities. *First they come against him with swords and with staves, as against a Thief. They sold him for a base price. They beat him with rods, pricked him, and after all they crucified him.* Consider then the shame of it: he that was to be crucified, was stripped naked, as naked as ever he came out of his mothers Womb: However the *Painters* may lye in it. And was not this a shame thus to be stripped before thousands? Wherefore it was a custome among the *Romans*, that the greatest King, if he were baptized, was to be stripped naked, which they did as a memorial of the shame of our Saviour. So shameful a thing it was, that they thought him unworthy to suffer within the walls. *Christ that he might sanctifie the people, suffered without the walls. Hebr. 13. 13.* Let us go with him out of the Camp bearing his reproach. He was a man unfit to suffer within the walls. *Pilate* thought he would meet with them, when they were so violent to have him crucified, and therefore he joyns *Barabbas* with him, the vilest Thief in the Countrey, and a Murderer: So that *Peter* cast this in their teeth, *That they preferred a Murderer before him.* He was reckoned with the *Transgressors*, as it was prophesied of him before. *Isa. 53. 12.* They crucifie him between two Thieves, as if he had been the Captain of them. *Pilate* thought by naming of *Barabbas*, to have saved Christ; but so enraged was their blind malice, that they preferred the release of *Barabbas*, before the exemption of Christ. Wherefore (as *St. Luke* saith) *Pilate released unto them him, that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. Luk. 23. 25.*

Thirdly, Consider the Pain of the Cross, whom God raised up, having loosed the sorrows of death: *Act. 2. 24.* Not meaning there were sorrows that Christ endured after his death, but its meant of the sorrows that accompanied his death. It was the most dolorous death that ever could be endured. We scarce know what *Crucifying* is. The *Christian Emperors* in honor of our Saviour banished that kind of suffering, that none after him might suffer it: But yet it is fit we should know what it was, since it was so terrible a thing. And here, as the Apostle said to the *Galathians*, *Suppose you see Christ crucified before your face at present.* The manner of it was thus.

First



First there was a long beam, on which the party was to be stretched, and there was a cross-beam on which the hands were to be stretched: they pull'd them up upon the Cross before they fastned them; they pull'd him to his utmost length. And this is that the Psalmist speaks of, Psal. 22. 17. *You might tell all my bones. His ribs were so stretched, as that they even pierced the flesh: Conceive him now thus stretched with his hands and feet nailed to the wood: the stretching of Christ on the Cross, was such a thing as the working of the rack.* Imagine him before your eyes thus represented. Your sins crucified him: being thus stretched upon the Cross to his full length, the hands and the feet were fastned, and nailed to the wood. It's no small torment to have the hands bored, especially if we behold the place, it was through the lower part of the hand where the veins and sinews all met together: It's a place that is full of sense, consider withal the bigness of the nails: Psal. 22. 16. *They have digged my hands, to shew the bigness of the spikes: for the original bears it, They digg'd him.* Believe not the painters: Our Saviour had four nails: Not one through both feet, as they describe it, but two through his hands, and two through his feet: And that you may the better comprehend it, you must know that toward the lower part of the cross, there went along a ledge or threshold whereof his feet were nail'd, otherwise the flesh would have rent by reason of the nails, if he had hung by the hands alone.

Then comes the lifting up, as the serpent was lift up, so must Christ be lift: as when a man is stretched to the full length, and should be with a girk put up; it's like a strapado, as it were the unjoynting of a man; and this is that the Psalmist speaks of, *All my bones are out of joynt.* Consider withal the time how long it was. St. Mark saith, cap. 15. 25. *It was the third hour, and they crucified him.* In St. John it is the sixth hour, but the ancient and best Copies have the third hour, and so hath Nonnus. *The ninth hour he gave up the Ghost:* so that it was six long hours by the clock that our Saviour did hang upon the Cross. And it was not with him as with other men, in whom extremity of pains disannul sense, and blunt pains, because they have not a perfect apprehension; but Christ was in his perfect sense all the while. All that the Jews could do, could not take away his life from him, till he would himself: and therefore it is said in Mark 15. 37. *That immediately before he gave up the Ghost, he cryed with a loud voice,* whereas others are wont at that time to be so weak, that they can scarce be heard to groan: but never was Christ stronger, nor never cryed louder, than when he gave up the Ghost, Mark 15. 39. this of it self made the Centurion as soon as he heard it, conclude, *certainly this man was the Son of God.* How doth he gather this from his crying? thus, For a man to be in his full strength, and cry out so strongly, and immediately to give up the Ghost, this is a great Miracle: *Truly this man was the Son of God.* This adds unto the greatness of his torment, that he had his full and perfect sense: that he was six full hours thus on the Rack, and the extremity of pain took not away his sense. He was as strong at the last, as at the first.

These things seriously weighed, Oh! how do they aggravate the depth of his Humiliation? Seriously weigh them: they are miserable and lamentable matters; yet in these lie our comfort. Through these words is there a passage open for us into the Kingdom of Heaven: *When he had overcome the terrors of death, he opened the Kingdom of Heaven to all Believers:* these were now but the outside of his sufferings, which did belong to man for his sins. He suffered not only bodily sufferings, but sufferings in soul, and and that he did in a most unknown, and incomprehensible manner; But now may some say,

Object.

Object. Did Christ suffer the pains and torments of Hell?

Sol. No, he suffered those things that such an *innocent Lamb* might suffer, but he could not suffer the pains of Hell. The reason is, because, one thing which makes Hell to be Hell, is the gnawing worm of an accusing conscience. Now Christ had no such worm. He had so clear a conscience, as that he could not be stung with any such evil.

Another great torment in Hell is *Desperation*, arising from the apprehension of the perpetuity of their torments, which makes them curse and blaspheme God, and carry an *inexpressible hatred* against him; but Christ could not do so; he could not hate God: God forbid that Christ should be liable to these Passions.

But it is certain God the Father made an immediate impression of pains upon his soul; his soul did immediately suffer: Look on him in the Garden, he was not yet touched, nor troubled by men, and yet he fell in a sweat: Consider the season of the year; this was then, when they that were within doors were glad to keep close by the fire, he thus did sweat in the Garden, when others freez'd within; this was much: but to sweat blood, thick blood, clotted, congealed blood (for so the word will bear it) not like that in his veins; and yet it came through his garments, and fell to the ground: this is a thing not to be comprehended. Our blessed Saviours encountering with his Father, he falls a trembling, and is overwhelmed, as it were, with the wrath, beseeching God intensively, saying, *Father, if it be possible let this cup pass from me*; Mat. 27.39. thou mayst give free pardon: which affections in Christ are such a thing, as pulls us all: we must not say Christ did forget for what he came: but he did not remember: these words proceeded from the seat of passion, which while it is disturbed, reason suspends its Acts. Christ had Passions, though no impurity in them. As take a clear Vial full of water from the fountain, and shake it, it may be frothy, yet it will be clean water still. Christ did not forget, only he had the suspension of his faculties for a time. As a man in a sleep, thinks not what he is to do in the morning, and yet he is said properly to forget. He cried, *My God, my God, why hast thou forsaken me*? Mat. 27.40. He was contented to be forsaken for a time, that thou mightst not be forsaken everlastingly, and this was no faint prayer: if you will read the place in the Psalm. He cried out unto God: And Heb. 5.7. It's said, *Who in the days of his flesh when he had offered up prayers and supplications with strong cries and tears. He cried to the Almighty: he made Gods own heart to pity: He would break, Isa. 53. yet his heart is repenting, and rolled together, so that he sent an Angel to support and comfort him, Psal. 27. those strong cries are expressed with a more forcible word, My God, my God, why hast thou forsaken me, why art thou so far from helping me, and from the words of my roaring*? Consider how it was with Christ before any earthly hand had touched him, when he beseeched God for his life: this shews the wonderful suffering of Christ; and for that point, *Why hast thou forsaken me*? Consider it was not with Christ as with the Fathers, they suffered a great deal of punishment and taches, and would not be delivered, yet Christ was more courageous than they all. He had a spirit of fortitude, he was anointed above his fellows, and yet he quivers. Our Fathers cried unto thee, they trusted in thee, and were not consumed; they were delivered: but I am a worm, and no man. I can find no shadow of comfort. Lord, Why art thou so angry with me? this speech came not from the upper part of the soul, the seat of reason, but from the lower part, the seat of Passion: *My God, my God*, these were not words of desperation. He held fast to God; *Why hast thou forsaken me*? these are words of sense: thus you see the price is paid, and what a bitter thing sin is. God will not suffer his Justice to be swallowed up by Mercy. It must be satisfied; and our Saviour, if he will be a Mediator, must make payment



payment to the uttermost farthing : Consider what a time this was, when our Saviour suffered : The *Sun* with-draws his beams, the *earth* shakes and trembles : *What aileth thee, O thou Sun to be darkned, and thou earth to tremble?* was it not to shew his mourning for the death of its Maker? The *soul* of Christ was *dark* within, and it's fit that all the world should be hung in *black* for the death of the King of Kings. But mark, when he comes to deliver up his life, and to give up the Ghost, *the vail of the Temple rent in twain, and that was the ninth hour*, which in the *Acts* is called the *hour of prayer* ; it was at three a Clock in the afternoon. Hence it is said, *Let the lifting up of my hands be as the evening sacrifice.* The Priest was killing the *Lamb* at that time, there was a *vail* that severed the *Holy of Holies*, it was between the place of oblations, and the *Holy of holies*, which signifies the Kingdom of Heaven. As soon as Christ died, the *vail* rent, and Heaven was open, the Priest saw that which was before hidden. Our Saviour, saith the Apostle, entred through the *vail* of his flesh unto his Father, and fit it was, that the *vail* should give place when Christ comes to enter : but what becomes of Christ's *soul* now? his *soul* and *body* were pull'd asunder, and through the *vail* of his flesh, as it were with blood about his ears he entred the *Holy of Holies* unto God, saying, Lord, here am I in my blood ; *and here is blood that speaks better things than the blood of Abel*, that cries for vengeance; this for blessing and expiation of our sins.

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M

JOHN

## JOHN I. 12.

*But to as many as received him, to them gave he Power to become the sons of God, even to them that believe on his Name.*

**H**AVING heretofore declared unto you the *woful estate* and *condition* wherein we stand by *nature*, I proceeded to the *Remedy*, that God of his infinite Mercy hath provided for the recovery of miserable sinners from the *wrath to come*. And therein I proposed two things, that our Saviour, that was to *advance us*, and *raise us out of this condition*, when we had lost our selves in *Adam*, did both deliver us from the punishment, which we had deserved, and also translate it upon his own person. He did *his own self bear our sins in his own body on the tree*, 1 Pet. 2. 24. *We having eaten sour grapes, he was to have his teeth set on edge; we accounted him smitten of God, and buffeted; but we had sinned, and he was beaten.* That when the Lord in his wrath was ready to smite us, he underwent the *dint* of God's sword, and stood betwixt the blow and us; the blow lighted on him that was equal with God, and deserved not to be beaten. *Awake O sword against my shepherd, and against the man that is my fellow.* The sword was unwilling to strike him; and thus being smitten he became a propitiation for our sins: *The chastisement of our peace was on him.* He offered himself a sacrifice: Here are two things considerable;

1. How Christ was offered for us.
2. How he is offered to us.

First, For us, and so he offered up himself a *sacrifice*, a *sweet smelling sacrifice unto God*, Eph. 5. 2. Mark the point is, he is not only the *Sacrifice*, but the *Sacrificer*. He offered up himself, saith the Apostle; He was the *Priest*, and it was part of his *Priest-hood* to offer up himself. The *Sacrifices* in the old Law that typified him, were only *sufferers*. The poor beasts were only *passive*: but our Saviour he must be an *Actor* in the business. He was *active* in all that he suffered. He did it in obedience to his Father's *Will*, yet he was an Agent in all his Passions, John 11. 43. He *groaned* in Spirit, and was *troubled*; the Greek is ἐταράχεν ἑαυτόν, or (as it is in the Margent) *He troubled himself*. With us in our Passions it is otherwise: we are *meer sufferers*. Our Saviour was a *Conqueror* over all his passions, and therefore unless he would *trouble himself*, none else could trouble him: unless he would lay down his life, none could take it from him; unless he would give his cheek to be smitten, the *Jews* had no power to smite it. Isa. 50. 6. *I gave my back to the smiters, and my cheeks to them that plucked off the hair, and hid not my face from shame and spitting.* In all these we should consider our Saviour, not as a *Sacrifice* only, but a *Sacrificer* also; an *Actor* in all this business: their wicked hands were not more ready to smite, then he was to give his face to be smitten, and all to shew that it was a *voluntary sacrifice*. He did all himself; He *humbled himself unto the death*, Phil. 2. 8. And now by all this we see what we have gotten: we have

gotten



gotten a *remedy* and *satisfaction* for sins. That precious blood of that *immaculate Lamb* takes away the sins of the world, because it is the Lamb of God, under which else the World would have eternally groaned.

**Object.** *But doth this Lamb of God take away all the sins of the world?*

**Sol.** It doth not *actually* take away all the sins of the world, but *virtually*. It hath power to do it, if it be rightly applyed, the Sacrifice hath such virtue in it, that if all the World would take it, and apply it, it would expiate, and remove the sins of the whole World: but it is here, as with *medicines*, they do not help, being *prepared*, but being *applied*; *Rhubarb* purgeth cholera, yet not unless applied, &c. *Exod.* 39. 38. there is mention made of a *Golden Altar*. Christ is this *Golden Altar*, to shew that his blood is most precious: *We are not redeemed with silver and gold, but with the precious blood of Jesus Christ*, 1 *Pet.* 1. 18, 19. *Rev.* 8. 3. & 9. 13. He is that golden Altar mentioned in the *Revelation*, which stands before the Throne. He was likewise to be a *brazen altar*; for so much was to be put upon him, that unless he were of *brass*, and had *infinite strength*, he would have sunk under the burden. Its *Job's* Metaphor: *Job* in his passion saith, *Is my strength the strength of stones? or is my flesh brass?* *Job* 6. 12. If Christ's flesh had not been *brass*: if he had not been this *brazen Altar*, he could never have gone through these: now he is prepared for us a sacrifice for sin. *Rom.* 8. 3. *For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, (for sin) make a stop there, condemned sin in the flesh.* This same (*for sin*) hath not reference to (*condemned*) To condemn sin for sin is not good sense; but the words depend on this (*God sent his Son*) that is, God sent his Son to be a Sacrifice for sin, *ὑποστασίας*, as the word is translated. *Heb.* 10. 6. *a sacrifice for sin.* It was impossible the Law should save us: not because of any *imperfection*, or *failing* in the Law, but because our *weakness* is such, as that we could not perform the conditions: therefore God was not tyed to promises; by reason then of the weakness of our flesh, rather than we should perish, *God sent his own Son in the likeness of sinful flesh, and in that flesh of his condemned all our sins*; we need not look that sin should be condemned in us, when he bare our sins on the tree, then were our sins condemned; therefore it's said, *Isai.* 53. *When he had made his soul an offering for sin*: that is in the Original (when he had made his soul, *sin*) then he saw his seed, *Isa.* 57.

We come now to the second thing, if Christ be offered for us, yet unless he offer him to us: unless any man may have *interest* in him, it's nothing worth. Here then stands the *Mystery* of the Gospel; Christ, when he comes to offer himself to us, he finds not a *whit* in us that is to be respected; *nothing*. And that is the ground of all *disturbance* to *ignorant consciences*; for there is naturally in men *pride* and *ignorance*, they think they may not meddle with Christ, through Gods *Mercy*; unless they bring *something*; unless they have *something* of their own to lay down. This is to buy Christ, to barter betwixt Christ and the soul: but *salvation* is a *free gift* of God: As the Apostle speaks, *Christ is freely given unto thee*, when thou hadst nothing of worth in thee. Faith, when it comes, empties thee of all that is in thee: To whom is the Gospel preached? to the dead. Now before Christ quicken thee, thou art *stark dead*, rotting in thy sins. Here's the point then; when there is no manner of goodness in thee, in the world. *In me*, saith St. Paul, that is, *in my flesh there is no good thing*. When I have been the most *outrageous* sinner, I may lay hold on Christ. Christ comes and offers himself to thee.

Now when Christ offers, the other part of the relation holds, *we may take*. We have an interest to accept what he proffers. Consider it by an example: If one give me a million, and I receive it not, I am never the richer: and so

if God offer me his Son, and with him all things, I am nothing the better, if I receive him not. That he is *born* and *given*, what is that to us? unless we can say, *To us a child is born, to us a Son is given*, Isa. 9. 6. Faith comes with a *naked hand* to receive that which is given; we must *empty* ourselves of what is in us. Consider thy estate, the Lord sets down how it is with us, when he comes to look upon us; Ezek. 16. 6. *And when I passed by thee, and saw thee polluted in thy blood, I said unto thee, when thou wert in thy blood, live.* Why is this set down? It's to shew how God finds *nothing* in us, when he comes to shew Mercy. He finds nothing in us that is *lovely*, when he comes to bestow his Son upon us. For it is said, Rev. 1. 5. *That Christ loved us, and washed us from our sins in his own blood.* He doth first cast his eyes upon us, when we are unwashed; as I may say, *unwashed, and unblest*: *When no eye pittied thee, and thou wast cast out in the open field; when thou wast in thy blood, I said unto thee, live*: when he comes to making up of the match, vers. 9. *Then I washed thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil: I clothed thee also with embroidered work, and shod thee with badgers skins, &c.* That is, when Christ comes to cast his *affections* on us, and to wed us unto himself, he finds us *polluted*, and *naked*, not with a rag on us. Full of *filth*, just *nothing* have we, he takes us with *nothing*; nay, we are worse than nothing: So that here is the point; what ground is there whereby a man that is dead, and hath no goodness in him, (make him as ill as can be imagined,) what ground hath he to receive Christ? Yes, *To as many as received him, to them he gave the power to become the sons of God.* First, *The receiving of Christ, and then comes Believing.* It is the receiving of this gift, that is the means, whereby Christ is offered to us. The Apostle joyning the first and second Adam together, makes the benefit we have by the second to lye in the point of receiving; Rom. 5. 17.

Object. *If it be a free gift, why is faith required?*

Sol. Because faith takes away nothing from the gift. If a man give a beggar an Alms, and he reach out his hand to receive it, his reaching out the hand makes the gift never the less, because the hand is not a *worker*, but an *instrument* in receiving the free gift. Rom. 5. 15. *If through the offence of one many be dead, much more the grace of God, and the gift by grace hath abounded unto many in Jesus Christ.* And vers. 17. *If by one man's offence death reigned by one, much more they that receive abundance of grace shall reign in life by one Jesus Christ*: Here's the point then, God is well pleased, and therefore sends to us. Wilt thou have my Son? with him thou shalt have abundance of Grace, and everlasting life, and my love too. There's no Creature in this place, but this shall be made good unto, if he can find in his heart to take Christ; thou shalt have a warrant to receive him. Now to receive Christ, is to believe in his name, and to draw near unto him. (The word *Receiving*) is a *taking* with the hand, with free entertainment; as vers. 11. immediately before the Text. It's not so properly *Receiving*, as *Entertaining*. He came to his own, and his own received him not; they were like the foolish *Gaderens*, that preferred their pigs before Christ; they would rather have his room, than his company: and so, when Christ comes, and thou hast rather be a *free man*, as thou thinkest, and wilt not have him to reign over thee, then thy case is lamentable: Then *self-will, self-have*. The only point is, whether we come to Christ, or he come to us, there is a drawing near. If thou comest to Christ he will not put thee back; if Christ come to thee by any good motion, if thou shut not the door against him, thou shalt not miss him; Rev. 3. 20. *Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in unto him, and sup with him, and he with me.* Rev. 1. 16. The Lord by the knock of his mouth, by the sword that comes out of his mouth, would fain



fain come in, and be familiar with thee. If thou wilt not let him in, is it not good reason that (as in the *Canticles*, Cant. 5. 6.) he withdraw himself? If he see thy sins, and would fain come in, what an encouragement hast thou to open? *Joh. 6. 37. He that cometh unto me, I will in no wise cast out.* Canst thou have a better word from thy Prince than this? When he holdeth out his golden Sceptre, if thou takest hold on it, thou art safe; otherwise thou art a dead man: thou canst not have a greater security; all the point is, Faith is a drawing near unto Christ, and Unbelief is a going from him; The Gospel is preached to those that are afar off, and to those that are near. *Eph. 2. 17. He came to preach peace to you that are afar off, and to them that are nigh.* Who were they that were afar off? they were those that had *uncircumcision in the flesh, without Christ, Aliens to the Commonwealth of Israel, ἄθεοι, those that had no hope*; to these Christ came; these that were afar off, by faith drew near: that expression is a singular one, *Heb. 10. 38. Now the just shall live by faith*; What is that? but if any man draw back, that is, if any man be an Unbeliever, *my soul shall have no pleasure in him. Faith makes a man come, and draw near to Christ.* It's a shame-faced bashfulness, that makes a man draw back; its unbelief, if any draw back, and to believe, is to go on with boldness; *We are not of them which draw back unto perdition, but of them, &c.* What an excellent encouragement is this, *to come with boldness unto the Throne of Grace, that we may find help in time of need*? So that now let thy estate be what it will; if thou wilt not hold off, but dost entertain Christ, though thy sins be as red as scarlet, be not discouraged, they shall be made as white as wool, *Isa. 1. 18. The very sinner against the Holy Ghost is invited*; and why is that unpardonable? Can any sin be so great, as to over-top the value of Christ's blood? There is not so much wretchedness in the heart of man, as there is Grace, Goodness and Mercy in Christ: But then it is unpardonable; Why? Because it is the nature of the disease, that will not suffer the plaister to stick on. *It counts the blood of the Covenant, wherewith we should be sanctified, an unholy thing, Heb. 10. 29.* If this sinner would not pluck off the plaister, and tread it under foot, he should be saved: but this is it, when God is liberal, and Christ is free, we have not the heart to take him at his word, and come. To open this Word, this is the point of all, this is the free preaching of the Gospel indeed; when a man hath nothing desirable in him, but is stark naught, and stark dead, and is not worth the taking up; that yet he may challenge Christ, and be sure of all. Unless thou hast Christ thou hast nothing by Promise, not so much as a bit of bread by Promise; if thou hast it, it is by Providence; *All the Promises of God are in him, 2 Cor. 1. 20. that is, Christ, yea, and Amen: Ye are the Children of the Promise in Christ, Gal. 3. 29. and 4. 28. but you have nothing till you be in Christ.*

The Question is, *What must I do in this case? What encouragement shall I have in my rags, when I am abominable, worth nothing?*

There are certain things that are preparations to a Promise; such as are Commands, Precepts, Entreaties, which encourage them to it; and then comes a proposition: I being a Believer, shall have eternal life; If Christ be mine, I may challenge forgiveness of sins, the favour of God, and everlasting life: But how is Faith wrought? believe not that foolish conceit that is too common in the world; that faith is only, a strong persuasion that God is my God, and my sins are forgiven; this is a foolish thing, a fancy, a dream, unless it be grounded on the Word of God. Its but a dream, else that will lead thee unto a fool's Paradise. Nothing can uphold faith, but the Word of God: here's the point; I being as bad as bad can be, what ground have I out of the Word of God, of an Unbeliever to be made a Believer? Now we must not take every Text, but such only as may be applicable to a dead man, one that hath no goodness in him, that is yet out of Christ; we were all swimming at liberty till this Word caught us in; we never thought of the business

business before, till we were thus taken. Now there are certain degrees to get faith in us.

1. The first word is a *general proclamation, whereby Christ gives any one leave to come and take him*. Christ is not only a *Fountain sealed*, as in the *Canticles*, but a *Fountain open for sin and for uncleanness*, as in *Zachary*: So that now, when he keeps open house, he makes proclamation that none shall be shut out. He puts none back; sins, not the greatest that can be, can keep thee back: This is the first thing; and to confirm it, we have our Saviour's own proclamation; *Isa. 55. 1. Ho! every one that thirsteth, come you to the waters; and he that hath no money, come, buy, and eat: yea, come, buy wine and milk without money, and without price*. A strange contradiction, one would think; What! buy, and yet without money, and without price. The reason is, because there is a certain thing which fools esteem a price, which is none; *Rev. 3. 18. I counsel thee to buy of me gold which is tried in the fire: Why? How must this be done? Truly thus; whensoever a sinner comes to Christ to have his sins pardoned, and to be a Subject of Christ's Kingdom, thou must not then be as thou wast, but thou must be changed. Thou must not live as thou didst before, in the state of rebellion. Now to leave sin is not worth a rush, it is not a sufficient price; but yet we see a fool will esteem his own bables: I must lay down my lusts, I must lay down my covetousness, intemperance, &c. and a man thinks it a great matter thus to do; and to leave the freedom that he had before, though it be a matter of nothing. When a rebel receives his pardon, is the King's pardon abridged, because he must live like a subject hereafter? Why should he also seek for the benefit of a Subject? This is said in respect of the foolish conceit of man, who thinks it a great price to forsake his corruptions. Again, *Joh. 7. 37. with the same loud voice, Christ cried when he offered himself a sacrifice for sin: he cried at the time of the great feast, that all should come. In the last day, the great day of the feast, Jesus stood, and cried, saying, if any man thirst, let him come unto me and drink. In ult. Rev. there is a quicunque vult; that is it I pressed: It is a place worth gold. And these are the places which being applyed, make you of strangers, to draw near: but now these are not applicable to a man before he hath grace; every one cannot apply them. Never forget that place while you live; it is the close of God's Holy Book, and the sealing up of his Holy Book: What's that? It is in *Rev. 22. 17. And the Spirit and the Bride say, come, and let him that is athirsty come, and drink of the water of life freely. Whosoever will, let him come: what wouldst thou have more? Hast thou no Will to Christ? No Will to salvation? then it is pity thou shouldst be saved. No man can be saved against his Will, nor blessed against his Will: If thou wilt not have Christ, if thou wilt try conclusions with God, then go further, and fare worse; but whosoever will, let him come. Oh! but I have a Will: Why, then thou hast a warrant; take Christ.***

Object. But, O Sir, you are a great Patron of Free will: What? doth it all lie in a man's Will? Will you make the matter of taking Christ lie there?

Sol. I say, if thou seest thou hast a Will, then thou hast a warrant; I say not that this Will comes from thy self. It is not a blind faith will do thee good; the Word of God works faith in thee, thou hast not a Will to it born in thee. It is not a flower that grows in thine own Garden, but is planted by God; *Joh. 6. 44. No man can come unto me, except the Father which hath sent me, draw him. What? Will Christ offer violence to the Will, and draw a man against his Will? No, there is no such meaning. It is expounded in the 65th. verse. No man can come unto me, except it were given him of my Father. By this Christ sheweth what he meant. If thou hast a Will to come, thank the Father for it; for of Him, as in the *Philippians*, we have both the Will and the Deed. Take for example that general Proclamation in the*



the book of Ezra, *Whatever Jew would, might be free*, Ezra 1. 3. So said the King that had power to make them free; *Who is there among you of all his people, his God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the God of Israel.* Then we read, *vers. 3. Then rose up the chief of the Fathers of Judah and Benjamin, and the Priest, and the Levites, with all them whose Spirit God had raised up to go up.* Observe here, though the proclamation were general, yet the raising up of the Will was from the Spirit of the Lord. We must not by any means take our Will for a ground: the Will cometh from God; but if thou hast the Will, thou hast a warrant. Whoever will, let him take the water of life freely without covenanting: say not if thou hadst but a measure of faith, and such a measure of humiliation; for that were to compound with Christ: away with that; *whosoever will, let him come.* Christ keeps open house; *Whosoever will, let him come: whosoever comes to him, he will in no wise cast out*, Joh. 6. 37. If thou hast a heart to come to him, he hath a willing heart to receive thee; as it was with the Prodigal Son, the Father stays not till he comes to him, but runs to meet him: he is swift to shew Mercy, and to meet us, though we come slowly on towards him. But this is not all, there is a second gracious Word that is preached to a man, not yet in the state of Grace. A man that keeps open house, he seldom invites any particularly; but if he come, he shall be welcome. Christ, he keeps open house; but some are so fearful, and so modest, that unless they have a special invitation, they are ashamed to come to Christ; they reason thus, *if my case were an ordinary man's, I should come; but I am so vile and wretched, that I am ashamed to come; my sins have been so many, and so heavy, that I am not able to bear so great a weight; they are more in number than the hairs of my head; and yet farther, alas they are crying ones to.* But hearken, here's a second word; Dost thou think thy case more heavy, because thou art out of measure sinful. Lo, it pleaseth God to send thee a special invitation, who findest thy self discouraged with the great bulk and burthen of thy sins. See Mat. 11. 28. Though all apply it not to this use, *Come unto me all you that labour, and are heavy laden, and I will give you rest.* You, of all others, are they that Christ looks for. Those that can walk bolt upright in their sins, that desire to live and die in them, they will not look upon me, and I will not look upon them; they scorn me, and I scorn them: but you, that are heavy laden, and feel the burthen of your sins, are invited by Christ. Let not Satan then couzen you of the comfort of this word; that which Christ makes the latch to open the door to let himself in, we do usually (by our foolishness) make the bolt to shut him out. Let thy wound be never so great, thou hast a warrant to come, and be cured: be of good comfort then, as it was said to blind Bartimeus, Mar. 10. 49. So it is to thee; *Loe, he calleth thee.* When Christ bids thee come, and gives thee his Word, that he will heal thee, *Come*, let not the Devil, or thy corruptions hinder thee, or make thee stay back; haste thee to this City of Refuge, he hath engaged his Word for thee, and he will ease thee. But now, after all these there is a

Third Word, that though Christ keeps open house, so that who will, may freely come; and though he sends special invitations to them, that are most bashful, because their case is extraordinary: What do you think now, that Christ will come with his Soldiers, and destroy those that do not come in? He might do it, when he is so free, and invites thee, and thou turnest it back again into his hand: But yet here is another word of comfort, Christ doth not only send a Messenger to invite thee, who hath no goodness in thee, but he falls to beseeching and intreating thee; and that is a third word, whereby faith is wrought in an Unbeliever; 2 Cor 5. 10. Now then we are Ambassadors for Christ, as though God did beseech you by us; observe the place, *We pray you in Christ's stead be reconciled unto God.* This is the most admirable word

word that ever could be spoken unto a sinner. Alas! thou mayest say, I am afraid that God will not be friends with me; why? he would have thee to be friends with him: do not then, with the Papists, make such an austere God, as though he might not be spoken unto, as though thou mightest not presume thy self, but must make friends unto him; *We have not an High Priest that is not touched with our infirmities*, Heb. 4. 15. Will the Papists tell me, I am bold if I go to God, or lay hands on Christ? I am not more bold than welcome; *Let us go with boldness to the Throne of grace*, vers. 16. We are commanded to it. Do not think but that he had bowels to weep over Jerusalem, and he carried the same into heaven; when thou liest groaning before him, he will not spurn thee. *We pray you, and beseech you to be friends*; therefore in this case make no doubt, it is God's good pleasure to entreat thee, and therefore thou hast warrant enough. Christ wept over Jerusalem, and he is as ready to embrace thee. You have now three words to make a man of an Unbeliever, a Believer: Is there, or can there be more than these; *Open House-keeping, Special Invitations, Entreaties and Beseechings*? Yet there is more than all this; which if thou hast not a heart of stone, it will make thee believe, or make thee rue it. And that is,

4. When God seeth all these things will not work with us, but we are slow of heart to believe, then he quickens us; and there comes a word of Command. God chargeth, and commands thee to come; and then if thou breakest his Command, be it to thy peril: It is the greatest sin, that can be committed. Thou wilt not draw near to God, because thou art a sinner; thou now committest a greater sin, than before, thou returnest back Christ unto God, thou bidest him take his commodity into his hand again, thou wilt not believe: and this is an heinous crime; *Joh. 16. 8, 9. And when the Spirit shall come, it shall reprove the world of sin, of righteousness, and of judgment; of sin, because they believe not in me.* This is that great sin he shall convince the world of, because they believe not in him. Of all sins, this was the most notorious; this makes us keep all other sins in possession: It is not only one particular sin, but it fastens all other sins upon us, be they never so many. When faith comes, it will out them, but till then they remain in thee; where there is no Commandment, there is no sin. How could it be a sin in not believing, if I were not commanded so to do: But you shall hear more than so. When the Apostle speaks of excluding Rejoicing under the Law; *Rom. 3. 27. Where is boasting, then, saith he? it is excluded: By what Law, by the Law of works? No, but by the Law of faith:* there is a Law of works, and a Law of faith. God doth not only give thee leave to come, and take him, and draw near unto him, but he commands thee; there's a Law: by the breach of that Law of faith thou art made guilty of a high sin. There is a full testimony of this; *1 Joh. 3. 23. And this is the Commandment, that we should believe in the name of his Son Jesus Christ.* If a man should ask, may I love my Neighbour? would you not think him a fool? because he must do it, he is commanded. So should a poor soul come, and say to me, *may I believe?* thou fool, thou must believe. God hath laid a Command upon thee, it is not left to thy choice: The same Commandment that bids thee love thy brother, bids thee to believe on Christ. To Entreaty is added God's Command; and therefore, if thou shalt argue, what warrant have I to believe? Why, God enjoyns it thee, and commands it. As the impotent man said, so mayest thou; *He that healed me, said unto me, take up thy bed, and walk.* This is the very Key of the Gospel, and this is the way to turn it right. When being thus clean naked, we have as it were a Cable put in our hands, to draw our selves out of this flesh and blood.

5. The last thing is, if keeping *Open House, Special Invitations, Entreaties and Commands* will not serve the turn, then Christ waxeth angry: What,



What, to be scorned, which he profered Mercy, and as it were, invite all sorts, and compel them to come in by his Preachers, and by a peremptory Command? Then he falls a *threatning*, *We are not of those which draw back unto perdition*; if thou wilt not come upon this Command, thou shalt be damned; *Mar. 16. 16. He that believeth not, shall be damned.* Christ commands them to go into the world, and preach the Gospel to every Creature, unto every soul this Gospel which I speak. If you will not hear, and believe; if you will not take God at his Word, you shall be damned; *Joh. 3. 36. He that believeth not, shall not see life; but the wrath of God abideth on him.* Here is an iron scourge to drive thee, thou that art so slow of heart to believe. In *Psalms. 78.* where is set down God's mercy unto the *Israelites*: afterwards comes one plague upon another; *vers. 22.* it is said *They believed not in God, and trusted not in his salvation.* A like passage to this out of the *95th. Psalm*, is applyed, in *Heb. 3. 2.* to Unbelievers. And the reason of God's wrath mentioned in the *78th. Psalm*, is said to have been the unbelief of the people; *The Lord heard this, and was wrath; a fire was kindled against Jacob, and against Israel.* Why was this? because they *believed not in him*, because they *trusted not in his salvation.* Nothing will more provoke God to anger, than when he is liberal and gracious, and we are *straitened in our selves*, *harden our hearts*, and *not trust him*: never forget this Sermon, while you live; this is the net that Christ hath to draw you out of the world. I shall hereafter tell you what *faith* is, which is to receive Christ, and to believe in his name: but that will require a more particular explication. And on that I shall enter the next time.

N

E P H.

## E P H. I. 13.

*In whom ye also trusted after that ye heard the Word of truth, the Gospel of your salvation, In whom also after you believed, you were sealed with the Holy Spirit of Promise.*



HE last time I entred on the declaration of that main point, and part of Religion, which is the foundation of all our hopes and comfort, namely, the offering of *Christ unto us*; that as he did offer himself a Sacrifice to his Father *for us* upon the Cross, so that which is the basis, ground and foundation of our comfort is, that he offereth himself unto us. And here comes in that gracious gift of the Father which closes in with God: That as God saith, *To us a child is born, to us a Son is given*, &c. So there is grace given us to receive him. And as the greatest gift doth not enrich a man, unless he accept it, and receive it; so this is our case, God offers his Son unto us, as an earnest of his love; if we will not receive him, we cannot be the better for him: If we refuse him, and turn Gods *Commodity*, which he offers us, back upon his hand, then Gods *storms*, and his wrath abides on us for evermore. That it is his good pleasure that we should receive *Christ*, it is no doubt, we have his word for it: All the point is, how we may receive him, and that is by *Faith*.

And in this Text is declared, how Faith is wrought, and that is by the Word of truth; *In whom also you trusted, after you had heard the Word of Truth*. Now after this Faith, there cometh a sealing by the Spirit of God; *In whom also, after you believed, you were sealed by the Holy Spirit of Promise*. Now lest a man should through ignorance, and indiscretion, be misled and deceived, there is *faith*, and there is *feeling*. Where this is not feeling I mean, I say not, that there is no faith; No: For *feeling* is an after thing, and comes after *Faith*. If we have *Faith*, we live by it; But after you believed, you were sealed. You see then Faith is that, whereby we receive Jesus Christ, and to as many as received him, to them he gave power to become the Sons of God, to as many as believe on his name. The blood of Christ is that which curesh our souls, but (as I told you) it is by application. A Medicine heals not by being prepared, but being applied: So the blood of Christ shed for us, unless applied to us, doth us no good. In *Heb. 12*. Its called the blood of sprinkling: and that in the 51. Psalm, hath relation to it, where he saith, *Purge me with hyssop*. In the Passover there was blood to be shed, not to be spilt, but to be shed: And then to be gathered up again, and put into a Basin, and when they had so done, they were to take a bunch of Hyssop and dip and sprinkle, &c. Faith is this bunch of Hyssop that dips it self as it were into the Basin of Christs blood, and our souls are purged by being sprinkled with it. In *Levit. 14. 6*. There was a bird to escape alive; but see the preparation for it, *You shall take it, and the scar-*  
let



let, and the Cedar wood, and the Hyssop, and shall dip them; and the living bird in the blood of the bird that was killed, &c. And then you shall sprinkle on him, that is to be cleansed from the leprosie seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. We are thus let loose, cleansed and freed; but how? Not unless we are dip't, as the living bird was in the blood of the dead bird, there is no escaping, unless we are dip't in the blood of Christ Jesus, this dead bird, and sprinkled with this Hyssop, we cannot be freed.

So that now to come to that great matter, without which Christ profiteth us nothing, which is *Faith*. The *Well* is deep, and this is the *Bucket* with which we must draw. This is the hand by which we must put on Christ; As many as are baptized put on Christ: Galat. 3. 27. Thus must we be made ready: We must be thus clothed upon, and by this hand attire ourselves with the Sun of Righteousness. Malac. 4. 2. Wherefore I declared unto you that this Faith must not be a bare concept, floating in the brain; not a device of our own. The Devil taking hold on this, would soon lead a man into a fools Paradise. To say I am Gods Child, and sure I shall be saved, I am perswaded so: this the Devil would say Amen to, and would be glad to rock men asleep in such concepts. Such are like the foolish Virgins, That went to buy oyl for their Lamps; And were perswaded they should come soon enough to enter with the Bride-groom; but their perswasion was groundless, and they were shut out. So such groundless perswasions and assurances in a mans soul, that he is the child of God, and shall go to Heaven, is not Faith; thou mayst carry this assurance to Hell with thee: This Faith is not Faith; For faith comes by hearing, and that not of every word or fancy, but by hearing the Word of Truth. Faith must not go a jot further then the Word of God goeth. If thou hast an apprehension, but no warrant for it out of the Word of God, it is not faith, for its said, After you heard the Word of Truth you believed. So that we must have some ground for it out of the Word of Truth, otherwise it is presumption, meer concepts; fancy, and not Faith.

Now I shew'd unto you the last time how this might be; for while a man is an Unbeliever, he is wholly defiled with sin, he is in a most loathsome condition; he is in his blood, filthy, and no eye pities him. And may one fasten comfort on one in such a condition, on a dead man? And this I shew'd you was our case: When Faith comes to us, it finds no good thing in us it finds us stark naked, and stark nought: yet there is a Word for all this to draw us unto Christ, from that miserable Ocean in which we are swimming unto perdition, if God catch us not in his Net. Harken we therefore to Gods Call: There is such a thing as this Calling. God calls thee and would change thy condition, and therefore offers thee his Son. Wilt thou have my Son? Wilt thou yield unto me? Wilt thou be reconciled unto me? Wilt thou come unto me? And this may be preacht to the veriest Rebel that is. It is the only Word whereby faith is wrought. It is not by finding such and such things in us before hand, No, God finds us as bad as bad may be, when he proffers Christ unto us. He finds us ugly and filthy, and afterwards washes us, and makes us good. It is not because I found this or that good thing in thee, that I give thee interest in my Son, take it not on this ground. No he loved us first, and when we were defiled, he wash't us from our sins in his own blood, R.v. 1. 5. Now there is a double love of God towards his Creatures.

1. Of Commiseration.

2. Of Complacency.

That of Commiseration, is a fruit of love which tenders and pities the miserable estate of another.

But now there is another love of Complacency, which ariseth from a like-

ness between the *qualities* and *manners* of persons : for *like will to like* : and this love God never hath but to his *Saints*, after *Conversion*, when they have his Image *enstamped* in them, and are *reformed* in their *Understandings*, and *Wills*, resembling him in both, then, and not till then bears he this love towards them. Before, he loves them with the love of pity : and so God lov'd the World, that is, with the love of *Commiseration*, that he sent his only Son, that whosoever believed in him might not perish, but have everlasting life. And therefore he said in the Prophet *Isaiab*. *In his Love and in his pity he redeemed them.* chap. 63. ver. 9.

Now we come to the point of *Acceptation* : The Word is free, and it requires nothing but what may consist with the freest gift that may be given. Although here be something that a man may startle at.

*Object.* Is there not required a condition of faith, and a condition of obedience ?

*Sol.* Neither of these according to our common Understanding, do hinder the *fulness* and *freedom* of the *Grace* of the *Gospel*.

1. Not Faith, because Faith is such a condition, as requires only an *empty hand* to receive a gift freely given. Now doth that hinder the *freeness* of the gift, to say, you must take it ? Why, this is requisite to the freest gift that can be given. If a man would give something to a Begger, if he would not *reach* out his hand and *take* it, let him go without it, its a free gift still ; so that the condition of Faith is such a condition as requires nothing, but an *empty hand*, to receive Christ.

2. Obedience hinders it not. I am required, may some say, to be a *new man*, a *new Creature*, to lead a new life : I must alter my course : And is not this a great clog and burthen ? And do you account this free ? When I must *crucify* lusts, *mortify* Passions, &c. Is this free, when a man must *renounce* his own *Will* ? Yes ; It is as free, as free may be ; as I shewed you the last time. The very *touching*, and accepting of Christ implies an *abnegation* of former sinfulness, and a going off from other *courses* that are *contrary* to him. If the King give a pardon to a *notorious Rebel* for *Treason*, so that now he must live obedient as a Subject, the King need not in regard of himself to have given the pardon ; if he give it, it takes not from its *freeness*, that he must live like a *Subject* afterwards ; the very *acceptance* of the *pardon* implies it.

But now to declare *Faith*, and to open the *Mystery* thereof. Faith is a *great thing* : It is *our life* ; our life stands in the practice of it : That as in the offering of Christ for us, there is given him a name above every name, *That at the name of Jesus every knee shall bow* : As, I say, in the *purchasing* of *Redemption*, so in the point of *acceptation* ; God hath given unto this poor vertue of faith a name above all names. Faith indeed, as it is a vertue, is *poor* and *mean*, and comes far short of *love* : and therefore by the Apostle, *love* is many degrees *prefer'd* before *faith*, because love fills the heart, and faith is but a bare hand, it lets all things fall, that it may fill it self with Christ. Its said of the Virgin Mary, *That God did respect the low estate of his hand-maid* : So God respects the *low estate* of Faith, that nothing is required, but a *bare empty hand*, which hath *nothing* to bring with it, though it be never so weak, yet if it have a hand to receive, it is *inestimable*, a like *precious faith*, 2 Pet. 1. 1. that of the *poorest Believer*, and the *greatest Saint*.

Now that we may come unto the point, without any more going backwards. In the words read, there is the point of *faith*, and a thing God confirms it withal, a *seal* : *In whom also after that you believed, you were sealed*. Faith is of it a self a thing unsealed : The sealing with the *holy Spirit of Promise* is a point beyond *faith* ; its a point of feeling, and not only of believing of Gods Word, but a *sensible feeling* of the *Spirit* : A believing



believing in my soul, accompanied with *joy unspeakable*, and *full of glory*: of which sealing we shall speak more hereafter. Observe for the first.

1. *The Object of it, In whom you trusted.* We speak of Faith now as it justifies, as it apprehends Christ for its Object: for otherwise Faith hath as large an Extent as all Gods Word. Faith hath a hand to receive, whatsoever God hath a mouth to speak. What is the Object? *He in whom you trusted.* It is a wonder to see how many are deceived, who make the forgiveness of sins to be the proper Object of faith. A man may call, as long as he lives, for forgiveness of sins, yet, unless there be the first Act, to lay hold on Christ, in vain doth he expect forgiveness of sins. Until thou dost accept Christ for thy King and Saviour, thou hast no promise. We are never Children of the Promise, till we are found in him. The proper and immediate Object of Faith is, first Christ, and then God the Father by him: For Faith must have Christ for its Object. I must believe in none else but God, in, and through Christ. Now that this is so, we may see in that famous place. 1 Pet. 1. 21. When he had spoken of the precious blood of Christ, *the Lamb without blemish*, he goes on, and shews, *that he was manifested in those last times, for you, who by him do believe in God, that raised up Christ from the dead, and gave him glory, that your faith and hope might be in God.* There is no true believing in God the Father, but by the Son. The proper Object of Hope, and Faith, is God, and he that doth believe, or hope, or trust in any thing else, there is Idolatry in it; we believe in God by him: so that the primary Object of Faith is Christ. Gal. 3. 26. *Ye are all the Children of God by Faith in Jesus Christ.* What's my Faith then? If thou wilt be the Child of God, receive, hold Christ Jesus, accept him for thy Saviour, and for thy Lord: He is the proper Object of thy Faith. Again, you must have Christ Jesus, and him crucified, that should be the highest knowledge in our account, *To know Christ, and him crucified*, and by it to accept him. Hereupon the Apostle to the Romans, when he speaks of faith, makes the Object of it Christ, and Christ crucified. Rom. 3. 25. *Whom God hath set forth to be a propitiation through faith in his blood; to declare his Righteousness for the remission of sins that are past through the forbearance of God.* Whatsoever then thou findest in Christ, is an Object of thy Faith. John 6. The point is, *He who eats my flesh, and drinks my blood*, that is, he who receiveth me, and makes me as his meat and drink dwelleth in me and I in him. ver. 56. Compare this, Rom. 3. 25 with Rom. 5. 9. for its worth comparing. We are said to be justified by his blood, Rom. 5. 9. *By faith in his blood*, Rom. 3. 25. Now both these come to one, and they resolve the point, and clear the Question, whether Faith in it self, as a Virtue doth justifie, or in respect of its Object? surely its in respect of the Object. You that have skill in Philosophy, know, that heat, if considered as a quality, its effects are not so great; but considered as an instrument, it transcends the sphere of its own activity; it doth wonders; for its the principle of generation, and many other strange effects. So here, take faith as a Virtue, and its far short of love: but consider it as an instrument, whereby Christ is applyed, and it transcends, it works wonders, beyond its proper sphere: for the meanest thing it layes hold on, is the Son of God. *He that hath the Son, hath life, &c.* Some would think this an hard kind of speech, when we are justified by faith, we are justified by Christ, apprehended by faith: and yet that place is clear, to be justified by his blood: And faith in his blood becomes one faith. As if a man should say, I was cured by going to the Bath: So faith comes unto Christ; faith is the legs. A man is not said properly to be cured, by going to the Bath, nor justified by coming to Christ by the legs of faith: but the applying of the Bath, the coming to Christ, and applying of his vertue, to make him

him the *Object* of my faith, this is the way to be justified. As it is not the making and preparing of a plaister, that cures, but the applying it; so that this concludes this point, that the true *Object* of faith is *Christ crucified*, and *God the Father in*, and by him. Here then is the point, thou must not look for any comfort in faith, till thou hast *Christ*; and to think thou shalt ever have any benefit by God, till thou hast *Christ*, thou deceivest thy self. It is impossible for a man to receive nourishment by his becad and drink, till he partake of it in the substance: so thou must partake of *Christ*, before thou canst receive any nourishment by him. *Christ* faith not thou must have forgiveness of sins, or thou must have my Fathers favour, but take my body and blood, take me crucified. Buy the field, and the treasure is thine: but thou hast nothing to do with the treasure, till thou gettest the field. This is preferment enough, to have the Lords Promise to Abraham, *I am thy exceeding great reward: I am my well-beloveds, and my well-beloved is mine.* There is a spiritual match betwixt *Christ* and thee: There are many, who are matcht with *Christ*, and yet know not how rich they are: When a man reckons of what he shall get by *Christ* only, when all his thoughts are on that, he marrieth the portion, and not the person: thou must set thy love on *Christs person*, and then having him, all that he hath is thine: How rich *Christ* is, so rich art thou: he must first be thine. He that hath the Son, hath life, but the Son must first be had. Is there any now in this congregation, who is so hardhearted, as to refuse such a gift as this? When God shall give thee his Son, if thou wilt take him, is there any so prophane, as with *Esau* to sell his birthright, &c. To pursue the poor peddling things of this life, and refuse salvation, so high a gift? A gift which is not given to Angels, they think it an honour, to wait at the Lords Table: They have not this precious food given to them; they never tast it: and therefore many Christians, on serious consideration would not change their estate for the estate of Angels. Why? Because hereby *Christ* is my Husband, I am wedded to him, he is bone of my bone, and flesh of my flesh which privilege the Angels are not capable of. Our nature is advanced above the Angelical nature: for we shall sit and judge the world with *Christ*, judge the twelve Tribes of Israel: And what an high preferment is this? Nay, observe this, and take it for a Rule. Never beg of God pardon for thy sins, till thou hast done this one thing, namely, accepted of *Christ* from Gods hands. For thou never canst confidently ask any thing till thou hast him: For all the Promises of God are in him, yea, and Amen. This may serve for the *Object* of faith: to shew that the primary *Object*, is *Christ crucified*, and God by him. We come now to declare;

2. The Acts of faith what they are, and there is some intricacy in that too: There is much ado made in what part, and power of the soul faith is: We must not proportionate the Act of faith according to our own fancy. For it's no faith, but as it hath relation to the Word: now look, how is the Word presented: After you heard the Word of Truth, the Gospel of your salvation. Now the word is presented under a double respect.

1. Its presented *Sub ratione veri*; After you had heard the Word of Truth; and there comes in the Understanding.

2. Then *Sub ratione boni*, as a good word, that so we should lay hold on it, and here comes in the Will. For the Will, we say, challenges that which is good, for its *Object*: Now the Gospel of salvation is a good Word, its glad tydings worthy of all acceptation; that *Christ Jesus* came into the World to save sinners. 1 Tim. I. 15. And now as the Word is presented, as a good Word, so must my Act of faith be answerable unto it. See in Heb. II. 13. The act of faith answering hereto, These all dyed in faith, not having received the Promises. What did their faith to them? It made them see the Promises



Promises afar off, and they were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims in the earth. So that by comparing place with place, it appears that first this Gospel was presented as the word of Truth, they were persuaded of it. It is the first Act of Faith, to persuade men of the truth of the Word: and then, as it is a good word, they embraced it: These are the two arms of faith; as true, it persuades me; as good, I embrace it. We must not now be too curious in bringing in Philosophical Disputes, whether one Vertue may reside in two Faculties; whether Faith may reside in the Understanding, and the Will. The truth is, these things are not yet agreed upon; and shall we trouble our selves with things not yet decided in the Schools, as, whether the practical Understanding and the Will be distinct faculties or no? The Word of God requires that I should believe with my whole heart; Act. 8. 37. As Philip told the Eunuch, If thou believest with all thy heart, thou mayest. If with the heart; but with what faculties may you say? Why, I tell thee, believe with thy whole heart: And what! shall I piece and divide the heart, when the whole is required? Now, to come to those two: The Word is presented,

1. As a true Word.

2. Then as a good Word; a word like Gospel, like salvation.

1. As a true Word. And the Act of faith answering thereto, is called in Scripture γινώσκis. and ὁμολογίis, Knowledge and Acknowledgement, Tit. 1. 1. 2 Pet. 1. 3. and 2. 18.

1. Knowledge, that is a thing requisite: Why? because, if there be a Remedy able to cure a man's disease, if he do not know it, what is he the better for it? Knowledge is so essential unto Faith, that without it there can be no faith. In Job. 17. 3. the terms are confounded, the one put for the other: This is life eternal, to know thee to be the true God; and whom, &c. to know thee, that is, to believe in thee; because knowledge is so essential to belief, as one cannot be without the other; thou canst not believe what thou hast never heard of: I know, saith Job, that my Redeemer liveth; that is, I believe he liveth, Job 19. 25. And hereupon it is said in Isa. 53. 11. By his knowledge shall my righteous servant justify many. Knowledge is an Act, primarily requisite to Faith; to be justified by his knowledge, is to be justified by faith in his blood. This then is the first thing, that I know it to be as true as Gospel; then comes the acknowledgment.

2. The Acknowledgment. Joh. 6. 69. We know, and are assured that thou art that Christ. This is an assurance; I say not the assurance of my salvation, for that is another kind of thing: But an assurance that God will keep touch with &c. will not delude me, but that if I take his Son, I shall have life, I shall have his favour. When God illuminates me, I find all things in him; when I have him, I am made. When the Understanding clearly apprehends this, then comes the next word, it is the Gospel of salvation, there being a knowing, and acknowledging, the Act of the Understanding: then comes the Will, and it being,

2. Propounded as a good word; then follows,

1. Acceptation.

2. Affiance.

1. Acceptation, which receives Christ; Job. 1. 12. As many as received him, to them he gave power to become the sons of God, even to them that believe on his name. Then a man resolves, I will take God on his word: and thereupon follows

A resting or relying on God, which is a proper act of faith. I need no other place than Rom. 10. 13. Whosoever shall call on the name of the Lord shall be saved: But how shall they call on him, on whom they have not believed? that is, on whom they have not reposed their confidence. Mark the Apostle, How shall they call on him, on whom they have not believed? That Faith which

which was the Antecedent, must be in the conclusion; therefore our *faith* is a *relying* on God: and so in this place this trust is made the same with *faith*, as it is in the Text, *in whom you trusted, after you had received the word of Truth*: for our *trust* and *belief* there is the self same word, — *Nimium ne crede colori*: this (*Credo*) is to have a great confidence in fleeting and fading things; and so it is in justifying faith, *With respect to the unshaken truths of the incorruptible and unchangeable Word of his, which liveth and abideth for ever*, 1 Pet. 1. 23. If I have a *knowledge* of God, and *acknowledgment* of him, and from my *knowing*, my *will* is conformed to *accept* Christ; and if when I have *accepted* him, I will not *part* from him: *this is faith*, and if thou hast *this faith*, thou wilt never perish. Suppose thou never hadst one day of comfort all thy life long, yet *my life for thine* thou art *saved*. Perhaps by reason of thy *ignorance* thou hast no *feeling*, yet if thou *consent*, thou art *justified*; it is the *consent* makes the *match*. If thou consent to the *Father*, and take Christ the *Son*, *know it*, or *know it not*, thou hast him: though thou knowest not, whether thy sins are forgiven; yet as long as thou *keepest* thy *hold*, all the Devil's *temptations* shall never drive thee from him; thou art *justified*, and in a safe case, though *ignorance* and other things in thee cause thee not to feel it, if thou layest hold on him for his sake, thou art apprehended.

Object. Now then this is an easie matter, you will say.

Sol. Not so easie a matter as you guess it to be. It were easie indeed, were there nothing but saying the word to make *man* and *Wife*; there are *terms* and *conditions* to be agreed upon. God casts not his Son away, he looks there shall be *conditions* on thy side; he must be thy *King*, and *Head*, if thou wilt have him to be thy *husband*. But what shall I get by him then, saith the wife? Get? there is no end of thy getting. *All is thine, Paul, Apollos, Cephas, Life, &c.* Thou art *Christ's*, and *Christ is God's*, 1 Cor. 3. 22, 23. Every man will take Christ thus for the better; but there is somewhat else in the match. If thou wilt have him, thou must take him for *better*, for *worse*, for *richer*, for *poorer*. Indeed there are precious things provided for you; *It is your Father's good pleasure to give you the Kingdom*, Luk. 12. 32. Rom. 8. 17. You shall be *Heirs with Christ*, but for the present, while you are in the Church *Militant*, you must take up your *Cross*; you must not look for great things in this world: In *this world* you must have *tribulation*, you must *deny* your *selves*, and your own *Wills*. What? would you have Christ the wife, and you the husband? No, if you think so, you mistake the match. Christ must be the *Husband* and the *Head*; and as the wife promises to obey her husband, to stick to her husband in *sickness* and in *health*, and to *forsake* all *others*; so Christ asketh, wilt thou have me? if thou wilt, thou must take me on these *terms*, thou must take my *Cross* with me, thou must *deny* thine own *Will*; yea, it may be thine own *life* also. Let a Christian consider all these things, these are the words, and these are the benefits, and then compare them together; and then if he can say, *I will have Christ however*, for I shall be a sinner by him: I will take him with all faults, and I know I shall make a *good bargain*, therefore I will have him on *any terms*, come what will; when a man can have his will so *perpendicularly* bent on Christ, that he will have him, though he leave his skin behind him: there is a *true* *acceptation* of him. We must not here distinguish with the Schools about *Velleities*, a general wishing and woulding, and *true desires* after Christ: *Wishers* and *Woulders* never thrive; but there must be a resolution to follow Christ through *thick* and *thin*, never to part with him: a *direct Will* is here required. And therefore Christ bids us consider before-hand what it will cost us. *If any man come to me, and hate not Father and mother, Wife and Children, and his own life also, he cannot be my Disciple*. Luk. 24. 26. Do not think that our Saviour here would discourage men from love. Doth the  
God



love teach us hatred? The phrase in the Hebrew is *loving less*, as it is said; *Jacob have I loved, and Esau have I hated*, Deut. 21. 15. that is, loved less: *If a man hath two wives, one beloved, and the other hated, and they have born Children, both the beloved and the hated*: By hated is not meant, that the man hated one wife, but less loved her, than the other. So if any man come to me, and hate not father and mother; that is, if he love not all less than me; and that it is so, we may see it expounded by our Saviour. Mat. 10. 37. *He that loveth father and mother more than me, is not worthy of me*. There Christ expounds it. He that will follow Christ in calm weather and not in a storm, is not worthy of him; Luk. 14. 28. *Which of you intending to build a Tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?* What is that to the purpose? See vers. 33. *So likewise whosoever he be of you, that forsaketh not all that he hath, cannot be my Disciple*. It is a small matter to begin to be a Christian, unless you consider what it will cost you; *Do you think it a small matter to be a King's son?* 1 Sam. 18. 23. think not on so great a business without consideration what it will cost you. It will be the denying of your own wills. You must be content to follow naked Christ nakedly; follow him in his persecution and tribulation, in his death and suffering, if thou wilt be conformable to him in glory. When this case comes, it makes many draw back, as the rich man in the Gospel, when he must forsake all, he drew back. When troubles arise, many are offended; so when it comes to a point of parting, they go back.

Now we come to speak one word of the sealing of the Text. After that ye believed, ye were sealed with the holy Spirit of Promise. This sealing, which is a point of feeling, is a distinct thing of it self from faith; no part of faith. If I have faith, I am sure of life, though I never have the other: these are two seals. We put to our seals to the counter-part that is drawn betwixt God and us.

The first seal is our faith. I have nothing but God's Word, and indeed I have no feeling, yet I venture my salvation, and trust God upon his bare Word. I will pawn all upon it; *He that hath received his testimony, that is, (in effect) he that believeth, faith John, hath set to his seal that God is true*; Joh. 3. 33. If men doubt, and trust God no further than they see him, it is not faith. But when God gives me a good word, though I am in as much distress as ever, yet I trust, though it be contrary to all sense, or outward seeming, yet I put to my seal, and trust him still.

Then comes God's counter-part. God being thus honoured, that I believe his Word, though contrary to all sense and feeling, even his bare Word; then God sets to his seal, and now the Word comes to particularizing. Before it was in general, now it comes and singles out a man, *Say thou unto my soul, that I am thy salvation*, Psal. 35. 3. that is, as I did apply the generality of God's Word unto mine own case to bear me up against sense, and feeling: then comes the Spirit of God, and not only delivers generalities, but faith unto my soul, *I am thy salvation*. This is called in Scripture a manifestation, when God manifests himself unto us; as in Isa. 60. 16. *Thou shalt suck the milk of the Gentiles, and shalt suck the breast of Kings, and thou shalt know that I the Lord am thy Saviour and thy Redeemer, &c.* that is, when we have made particular application by Faith, God will put to his seal, that I shall know, that God is my strength and my salvation: I shall know it; Job. 14. 21. *He that loveth me shall be loved of my Father, and I will manifest myself unto him*. Christ comes, and draws the Curtains, and looks on with the gracious aspect of his blessed countenance. When this comes, it cheers the heart, and then there are secret love-tokens pass betwixt Christ and his beloved. Rev. 2. 17. *To him that overcometh will I give to eat of the hidden Manna, and will give him a white stone, and in the stone a new name written, which no man knows, save he that receives it*; that is, there is a particular intimation that I shall

shall know of my self more than any other; more than all the world besides: *It is such a joy as the stranger is not made partaker of*, Prov. 14. 10. *such joy as is glorious and unspeakable*, 1 Pet. 1. 8. *Such peace as passeth all understanding*, Philip. 4. 7. One minute of such joy surpalleth all the joy in the world besides.

Now consider, sure there is such a thing as *this joy*, or else do you think the Scripture would talk of it, and of the Comforter, the Holy Ghost, *by whom we know the things that are freely given us of God*, 1 Cor. 2. 12. There is a generation in the world, that hath this joy, though you that know it not, do not, not cannot believe it; there is a *righteous generation* that have it: and why dost thou not try to get it? do as they do, and thou mayest obtain it likewise; *The secrets of the Lord are revealed to them that fear him, and he will shew them his Covenant*, Psal. 25. 14. These are *hidden comforts*; do you think God will give this joy to those that care not for him? No, the way is to *seek God*, and to *labour to fear him*. The secrets of the Lord are revealed to such, and such only as fear him; do as they do, and follow their example, and thou mayest have it likewise.

Object. *Many have served Christ long, and have not found it.*

Sol. It is long of themselves; you are straitned in your own bowels, or else, *Open your mouths wide, and God will fill them*. No wonder that we are so barren of these comforts, when we be straitned in our selves. There is a thing wondrously wanting amongst us, and that is *Meditation*. If we could give our selves to it, and go up with *Moses* to the Mount, to confer with God, and seriously think of the *price of Christ's death*, and of the *joys of heaven*, and the *Privileges of a Christian*; if we could frequently meditate on these, we should have these *sealing comforts* every day, at least oftener. This hath need to be much pressed upon us; the neglect of this makes *lean souls*. He that is frequent in that, hath these sealing days often. Couldst thou have a *parley* with God in private, and have thy heart rejoyce with the comforts of another day; even whilst thou art thinking of these things, Christ would be in the *midst* of thee. Many of the Saints of God have but little of this, because they spend but few hours in Meditation. And thus, as this hour would give leave, have we proceeded in this point.

I COR.



## I COR. II. 29.

*For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lords body.*



Have heretofore declared unto you the ground of our salvation, and have represented unto you, first, *Christ offered for us*, and secondly, *Christ offered to us*. Now it hath pleased Almighty God, not only to teach us this by his Word; but because we are *slow of heart to believe*, and conceive the things we hear, it pleases his glorious *Wisdom*, to add to his Word his *Sacraments*, that so what we have heard with our ears, we may see with our eyes, being represented by *signs*.

There is a visible voice whereby God speaks to the eyes: and therefore we find in *Exod. 4. 8.* *God bids Moses that he should use signs*, saying, *It shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.* Signs you know are the Object of the eye, and yet see, they have, as it were, a *visible voice*, which speaks to the eye. Now God is pleased to give us these signs for the helping,

1. *Of our Understanding*: The eye and the ear are the two learned senses as we call them, through which, all knowledge is conveyed into the soul: and therefore, that we may have a more particular knowledge of Christ, God hath not only by his Ministry given us audible voices, but visible also in his *Sacraments*, by which, as by certain glasses he represents to us the Mystery of Christ Jesus offered for us, and offered to us. And hence is it that Paul calls the eyes to witness, as well as the ears, *Gal. 3. 1.* *O ye foolish Galathians, who hath bewitched you that you should not obey the Truth, before whose eyes Jesus Christ hath been evidently set forth crucified amongst you!* That is, before whose eyes Christ hath been crucified, not by hear-say, only, but evidently before your eyes, not in any foolish Crucifix, with the Papists, but in the blessed Sacrament, wherein he is so represented, as if his soul were before our eyes poured out to death: so that by these Sacraments, heavenly things are (as it were) clothed in earthly Garments, and this is the first reason, viz. to help our Understanding: But besides he doth it,

2. *To help our Memory*; we are apt to forget those wonderful things Christ hath wrought for us. And therefore, *verse 24. and 25.* Of this Chapter we are bid *To eat his body, and drink his blood in remembrance of him.* To take the signs as tokens of him; the Sacrament is as it were a monument and pillar raised up, to the end, that when ever we see it, we should remember the Lords death, until he come. Its said, *2 Sam. 18. 18.* That *Ab-solom* in his life time had taken, and reared up for himself a Pillar, which is in the Kings dale; for he said, *I have no son to keep my name in remembrance.* He would fain be remembered, but he had no Child, whereby he might live, after he was dead: therefore he raises it, and calls it after his

own name, *Abfoloms place*, as it is this day: That so as often as any came that way, they might remember him. Christ doth thus by his Sacrament and erects it as a Monument for the remembrance of his death, and (as it were) calls it by his own name, saying, *This is my body, and this is my blood*: That when ever we see them, we may call to mind, Christ offered for us, and to us. But that I may apply this my Doctrine to the ears also, know that,

3. *These signs are for the strengthening of our faith*, and therefore it is considered, as a seal. *Rom. 4. 11. Abraham received the sign of Circumcision, as a seal of the righteousness of the faith which he had, yet being uncircumcised.* It helps our understanding by being a sign, and is a confirmation, a seal: by vertue whereof Christ is passed, and made over to us, so that we have as true an interest and right to him, as to our meat, and drink: yea, he becomes as effectually ours, for every purpose in our spiritual life, as our meat and drink doth for our corporal. To which end these Elements are changed spiritually in their natures; not in substance, but in use, so that which was but now a common bread, becomes as far different as Heaven is from earth, being altered in its use. For instance, the wax whereby the King passes over an inheritance to us, and by which conveyances of our estates are made, that wax is but as another piece of wax differing nothing from that which is in the shop, till the King hath stamp't it with his Seal: But being once sealed, one would not give it for all the wax in the Kingdom, for now it serves to another use; so is it here in these elements; but still know, the difference is not in the matter, or substance, but in the use. And this is the reason why this blessed bread, and wine is termed a communion, namely, because it is an instrument whereby Christ instates me into himself, and whereby I have fellowship, and communion with him.

In the words then we have these particulars, viz.

1. A sin. *If any man shall presume to eat that bread, or drink that cup unworthily.* Its a dangerous thing, a great sin to eat and drink at the Lords Table in an unworthy manner.

2. A punishment. *He eats and drinks damnation, or judgment unto himself.* So that now what was ordained to life, and appointed to be a seal and confirmation of Gods love and favour, is now changed and become a seal and confirmation of Gods anger and indignation. The unworthy receiving of it makes it prove clean contrary to what it was intended.

3. A reason, *because he discerns not the Lords body*, but takes them as ordinary things, deeming the elements not different from the bread and wine which we have at our Tables, not knowing that they are the dishes wherein Christ is served in unto us, that by these the greatest gift is given us, and nourishment conveyed, for the maintenance of our spiritual life. This life was given us in baptism, but in and by these signs is conveyed spiritual nourishment for the continuance and maintenance of it, for the strengthening of our faith, and making us daily stronger and stronger to fight the Lords battles: Now, when we discern not this, nor by the eye of faith see Christ Jesus, crucified for us, and by these elements conveyed unto us, but take them hand over head without any consideration, we receive them unworthily, and a fearful indignity is offered unto Christ, which he will certainly revenge. I'll then

1. Shew in general what it is to eat worthily.

2. What it is to eat judgment; and then

3. I'll come to the particulars, how this sin may be avoided, and what the particulars are wherein the sin consists.

1. Concerning the first, What it is to eat unworthily.

Obj. And here may some say, is there any of us who can avouch that he eats and drinks at the Lords Table worthily? is any so presumptuous to say, that



that he is *worthy* to eat Christ's flesh, and drink his blood? As for bodily food and entertainment, we are unworthy to present them to him; The Centurion could say, *I am not worthy that thou shouldst come under my roof*; How then comes this to pass, that he which eats and drinks the Lords body *unworthily*, eats and drinks damnation to himself? If we are not worthy to present *bodily* food unto him; can we be *worthy* to receive *spiritual* food from him?

*Sol.* But here understand what is set down; *worthiness* is not always taken for a matter of merit, or proportion of worth between the person giving and receiving; but in Scripture it's often taken for that which is *meet, fitting, and befitting*; And in this sense the Apostle uses it, 1 Cor. 16. 4. *If it be meet that I go also, they shall go with me. If it be meet*: The word in the Original is *ἄξιον*, or *worthy*, which is here rightly translated *meet*; so in that Sermon of Saint John Baptist, Mat. 3. 8. *bring forth fruits meet for repentance*; that is, fruits befitting amendment of life. And in this sense are we said to *walk worthy of God, who hath called us to his Kingdom and glory. Worthy of God*, that is, worthy of that calling God hath imparted to us, 1 Thes. 2. 12. And therefore to use the similitude as I have elsewhere, If the King should vouchsafe to come into a Subject's house, and find all things fit and befitting so great a Majesty, that Subject may be said to give the King *worthy entertainment*; not that a Subject is *worthy* to entertain his Prince: But the meaning is, he provided all things, which were *meet and fit* for the entertainment of him. So is it here: if we prepare our selves with such *spiritual ornaments* to entertain the King of glory, as are requisite for those, who approach his Table, though our performances come far short of the worth of his presence; yet we may be said to *eat his body, and drink his blood worthily*. When the King in the Gospel had prepared his feast, two sorts of guests there were, who were *unworthy*.

1. *Those that made light of the invitation, who had their excuses, when they should come to the feast*; One must go to his farm, another to try his Oxen, &c. Luk. 14. 18.

2. *Others there were who came, and yet were unworthy guests, for coming unpreparedly*; for in the midst of the feast the King comes in to view his guests, and beholds a man, that did not refuse to come, but yet came without his wedding garment, and so came *unworthily* for not coming *preparedly*. Ye see then there may be an *unworthiness* in those that do come, since they come *unfitted* and in a *dress unbefitting* such a banquet. They are unworthy receivers of the Lords body, and he accounts it an *irreverent usage* of him. In like manner may some say touching the *Ministry of the Word*; May not I read a good Sermon at home with as much profit? What needs all this stir? Why, here's the advantage and privilege you get in the publick Ministry of the Word: God himself comes down, as a King amongst us, he views his guests, and considers, who comes with his *wedding garment*, who comes *preparedly*. Christ comes and looks on us, and where two or three are gathered together in his name, there he hath promised to be in the midst of them: Math. 18. 20. *He walks in the midst of the golden Candlesticks*: The Ministers of his Word; he takes a special view of those, that come and frequent his Ordinances, and is ready ever to reward them. You see then what it is to eat *worthily*; its to do it with that *reverence*, that is requisite where the King of Heaven is the Master of the Feast. Now this being the sin, *unmannerlineß*, and *unprepared* approaching his Table; we come to the second thing, viz.

2. *The punishment*: And that's a terrible one: *He that eats and drinks unworthily, eats and drinks damnation to himself*: Damnation, that's somewhat hard, the word in the Margent is better, *verguen*, judgment. True, there are such as so come, that they deserve to eat *condemnation* to themselves,

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as openly profane ones, in whom it's *high treason*, Being God's *vowed enemies*, to take his *Privy Seal*, and put it to so vile a use: this, I say, deserves *damnation*; but then others there are that have *faith* and *repentance*, and a portion in Christ, yet coming *unworthily* to this feast, eat *judgment* to themselves: that is a *judgement of chastisement*. There is a twofold judgment.

1. *One of revenge*: for such a person that puts God's Seal to a *wrong evidence*, having no faith to make Christ his portion: in such a one its *high treason* to put forth his hand to this tree of life.

2. *Another of chastisement*, for such a one as hath *repentance*, and yet comes too *unmannerly*, and carries himself too *carelessly* at the Lord's Table: at this the *Apostle* aims in the Text; not at that *judgment of condemnation*, but at a *judgment* to prevent *damnation*; And this appears in the words following, where we shall find the *Apostle* recounting up the particulars of this judgment of chastisement, *For this cause many are weak, and sickly among you, and many sleep*, ver. 30. Mark what's the judgment, he eats: why this? he's cast upon his bed of *sickness*, into a *Consumption* perchance, or some other *corporal disease*; a cause *Physicians* seldom or never look into: they look to *Agues*, *Colds*, or the like; they never once conjecture that their *unworthy eating* at the Lord's Table, cast them into the disease, and was the principal cause of the *malady*. Nay death it self too often is the punishment of such bold attempts, so that all the *Physicians* in the world cannot cure them, And thus God inflicts temporal judgments to free them from eternal, as appears farther in the 32 ver. *When we are judged, we are chastened of the Lord, that we should not be condemned with the world*, that is, we undergo a judgment of *chastisement*, to prevent the judgment of *condemnation*: which though it be a sharp and bitter pill, yet by the mercy of God we eat that whereby *damnation* is prevented. This judgment of *condemnation* is the portion of the profane person, who dares to meddle with that which belongs not to him, against whom the *Angel of the Lord* with a flaming sword stands to keep the way of this tree of life. Those that come that have faith, yet coming *unpreparedly*, they eat *judgment* too, yet by God's mercy it's that, which preserves them from the *damnation* of the soul.

Now before I come to the particulars, note how careful God is, that *spiritual exercises* should be *spiritually* performed. He's very angry, when he sees a *spiritual duty* carnally undertaken. *For this cause many are sick, &c.* that is, because you that are *believers*: have *faith*, *repentance*, and a portion in your Saviour come *irreverently*, come *unpreparedly*, perform a *spiritual work* so carnally. We have presidents hereof in Scripture: and chiefly two: First, for *circumcision*, *Exod. 4. 24.* At the 21. v. *God sent Moses on a Message into Egypt*, and in the 24. ver. the Text saith, *It came to pass by the way in the Inn, that the Lord met him, and sought to kill him.* This is very strange, this hath no dependance on that which goes before: a strange accident, God sought to kill, although he, but a little before, had sent him into *Egypt*, and told him he would be with him. Why? what should he do then? how should the *message* be done, and fulfilled? But what was the reason hereof? It's not expressed, yet we may gather from the following words, that it was by reason his son was uncircumcised, for ver. 25. *Zippora took a sharp stone, and cut off the fore-skin of her son, and cast it at his feet, and said, surely a bloody husband hast thou been unto me: God would have smitten him for the neglect of the Sacrament of Circumcision.* Another instance we have for the Passover in *Hezekiah's* time. *2 Chron. 30, 17, 18.* *A multitude of the people, yea many of Ephraim and Manasseh, Issachar and Zebulon had not cleansed themselves, yet did they eat the Passover otherwise than it was written.* There were many likewise in the Congregation that



that were not sanctified; and therefore God punished them. It's not set down in what manner God punished them, yet by the consequent it may be gathered that it was by sickness, for the next words are to that effect: Hezekiah prayed for them, saying, the Lord pardon every one that prepareth his heart to seek God, the Lord God of his Father, though he be not cleansed according to the purification of the Sanctuary, and the Lord hearkened to Hezekiah, and healed the people. So that you see for this God smites a person, and it's to be feared lest judgments temporal fall on the whole Nation for this fault; that he even smites not a few of the people to death. But we pass from this, and come to the particulars.

3. The particulars of this offence, and wherein it consists, that a man comes unworthily, that so we may know whether we are guilty of the crime. Know therefore that there are two sorts, that come to the Communion.

First, those, to whom the business doth not belong, that have nothing to do with the thing, as openly profane ones:

Secondly, such as have interest in the matter, but yet come unpreparedly, and in an unbecoming manner; the former take part in the sign, but enjoy not the thing signified: and the latter coming unpreparedly, depart without the comfort, which otherwise they might have. Now mark to whom Christ would say, if he were now coming to judgment in the clouds, to whom I say, If he were now coming in the clouds, he would say, *Come ye blessed of my Father, inherit a Kingdom prepared for you from the beginning of the world*, Mat. 25. 34. to them he would likewise say, *Come to my Table, come to this banquet, partake of my body and blood*, and to as many as he would say, *Depart from me ye cursed into everlasting flames*, to so many would he say, *go you from my Table, come not near*.

Now there are two sorts of people, to whom, if the Lord Jesus were coming in the clouds to Judgment, he would say, *Depart into everlasting flames*; and those are these that *know not him*, and *obey not the Gospel of Jesus Christ*, 2 Thes. 1. 18. Now to these two sorts of people, Christ would say, if he were on earth, *Depart from my Table, meddle not with those Mysteries*: And they are,

1. Those that *know not God*: and indeed it is a most unworthy thing for an ignorant man to come to God's Table. Know, whoever thou art, that art such an one, that it belongs not to thee, it was appointed for an understanding people. The Lord invites not fools and block-heads to his Mysteries. God will not know them that know not him. If thou knowest not what the signs are, or the relation of them to the thing signified, hast no insight, or understanding of the Mysteries: Know that it's to no other purpose to thee to come to the Sacrament, than if thou wentest to a Mass, to see the Gesticulations, Elevations, or if thou wentest to see a play, not knowing to what end and purpose it was done. Such a one is not a friend of God, but an enemy that shall be destroyed in everlasting fire that knows not him. Deceive not then your selves, but seriously weigh it, and consider what a Judgment falls on us for this. What an unworthy thing is it, when as in one months space, or less, if a man had any care, he might learn as much as would bring him to Heaven. What saith the Apostle? 1 Cor. 15. 34. *Some have not the knowledge of God, I speak this to your shame*. And a shameful thing it is indeed, when the knowledge of the Principles of Christian Religion may be had in so short a space, to be so grossly ignorant, as commonly many are. It's a most unworthy and a shameful thing to think the knowledge of Christ not worth thus much pains. Thou that carest not for the knowledge of God's ways, what hast thou to do to take his Word into thy mouth, to tread in his Courts? I doubt not but very many here too, are but Babes in Christ. An ignorant person then cannot possibly come worthily; for we are to come with faith; and Faith cannot be without knowledge. And hence are they joy-  
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ed both together: *By his knowledge shall my righteous servant justify many* Isa. 53. 11. *By his knowledge, not subjective, but objective, the knowledge of him: if thou knowest not him, his Nature, and Offices, the end of his offering himself, and wilt be still a meer Ignoramus, come not to God's Table, go to Nebuchadnezzar, and feed with him amongst the beasts, Dan. 4. 33. thou hast nothing to do here: Nay the very beasts among whom he fed, will upbraid thee, For the ox knoweth his owner, and the Ass his master's crib: but thou art like stupid Israel, which did neither know, nor consider; Isa. 1. 3. This is the first sort.*

2. The second are those, that obey not the Gospel of Jesus Christ. They have wit enough, and can talk of Religion fast enough; but where is the obedience is required? I know the Lord gives me the proffer of Christ Jesus; can I cast down my proud Will, and submit it, lay down my stately plumes, and take him, not only as my Priest, to sacrifice himself for me, but as my Lord, and my King to be guided, governed, and ruled by him? when such a one comes that hath not the power of grace in him, who is filled with nothing, but Rebellion and profaneness; when such a one comes, and presumes to sit down at God's Table: it is a most unworthy Act; It's more fit that such a one should feed amongst the swine, than eat the body, and drink the blood of his Saviour. Nor is it an unworthy Act for these only, but also for civil honest persons, though civility be a good stook whereon the sience of grace may be grafted: but if a man had nothing besides what nature and Education can teach, what moral Philosophy can store us with, we have nothing to do at this Table of the Lord. How can I dare presume to eat Christ's body, and drink Christ's blood, that am not acquainted with God, know not the Principles of Religion, and will not be swayed by him, nor be obedient unto his Gospel? These are the particulars then, which make a man an unworthy Receiver: First, when he is an ignorant person; and secondly, when he will not obey the Gospel of Jesus Christ, such persons are to be discarded and cashiered; they eat the Judgment of condemnation unto themselves.

But there are (as I shewed you) a second sort, that come, that have interest in the business; such as have Knowledge, Grace and Faith in Christ, and shall taste of the new wine with Christ, in the world to come, and be with Christ, which notwithstanding may eat and drink unworthily, and come unpreparedly, and irreverently: whereby they lose that comfort that otherwise they might have: and these, though they eat not the Judgment of condemnation, yet they do the Judgment of chastisement: they put God's seal to a blank, but the former sort put it to a false instrument, they put it to a blank, I say, and by that means lose much comfort, yea, temporal life it self too, perchance. They eat a Judgment of Chastisement; by putting it thus to a blank they taste God's displeasure in sickness, weakness and death; but I will shew you how you may avoid this: why, come worthily. Fit your selves to the purpose, set to it, and thou shalt see, one Communion will even bring thee to Heaven. I say, if that thou couldst but at one Communion fit thy self to come worthily, thou wouldst find exceeding comfort in it. Try the Lord once, and see what a mighty encrease of grace this will bring unto thee. That you may know how you may come worthily, there are three things requisite to every worthy Receiver at the Lord's Table.

1. *Some things are requisite before the Action be enterprised, or else I shall come very unworthily.*

2. *Some at the time, and in the very act of Receiving.*

3. *Others after the Communion is ended.* Many will be perswaded that there is some preparation to be used before hand, but never do as much as dream of any after: whereas if a man neglect this, the Lords meat is, as it were, lost in us.



1. *As for those things, which are requisite before we come to the Lords Table, they are these.*

1. *A Consideration, what need I have of the Sacrament.* Is there any such necessity of it? Examine then, what need have I to eat my meat and receive my drink? When we see God brings this before us, let us reason thus with our selves; it is as needful for the nourishment of my soul to receive the sacrament, as for my body to take meat and drink. This is that whereby we are spiritually strengthened and enabled to hold out to the last. And here I'll not stand to dispute the case, whether a man may fall from Grace, or not. And no doubt, but he may: yet I say not, that he doth. I say, no doubt, but he may; and why? There is such an opposition, and antipathy betwixt the flesh and the spirit, that did not God refresh the spirit now and then it might be overborn by the bulk of our corruptions. Now Gods Ordinances are appointed to keep it in heart, and refresh it, as the sick spouse was staid with Apples, and comforted with flagons. Cant. 2. 5. And God hath appointed his Sacrament of the Lords Supper to strengthen, and continue that life, which we received in Baptism, as by spiritual nourishment. In Baptism our stock of life is given us; by the Sacrament of the holy Eucharist it is confirmed and continued. If a child be born only, and after birth not nourished; there is none but will know what a death such a soul will die. It will quickly perish by famine. So it is here, unless Christ be pleased to nourish that life, which he hath breathed into me in baptism, and by his Ordinances to give me anew supply and addition of grace; I am a dead man, I am gone for ever upon this ground that I receive not the never perishing food, that endureth (as Christ who is himself that meat teacheth us) unto Everlasting life. Job. 6. 27. Therefore upon examination, being conscious, and privy to the weakness of my faith, to the manifold imperfections of my spirit, to my want of knowledge, the frailty of my memory, my often doubtings, the dangers of relapsing, and falling back in my Christian progress, I cannot but apprehend, that it is no needless thing for me to come both often, and preparedly to the Lords Table.

2. The next action requisite before my coming to the Sacrament, is the whetting of my appetite, and preparing of my stomach; I must come with an hungry desire, as a man that comes to his meat, that would live and be strong: We think meat very ill bestowed on him, that hath no stomach: Unless we eat Christs body, and drink his blood, we can have no spiritual life. All the question, and the main business is, whether I come hungry, & thirsty, or not, as an hungry and thirsty man, with an Appetite after his meat, and liquor; longing after Christ, as the Hart after the water brooks. Psal. 42. 1. When a man comes dully, and as Children that play with their meat, cares not whether he eats or not; when a man comes, I say, without an appetite, its time for God, to take it away from him. Its an unworthy coming, to come with an unprepared stomach, and without whetting our faith, to feed on Christ Jesus crucified.

3. The third action requisite to a worthy Comer, is cleansing of himself. I would fain come, may a man say, to the Lords Table, having such need of it, as I have, and having such an appetite, and desire to feed on Christ; but I am to come before a great King, therefore I must wash mine hands in innocency. Psal. 26. 6. In the Gospel according to Saint Mark, the Jews found fault with Christs Disciples, because they came with unclean or common hands. For so the word signifies, and is so used by the Apostles as equivalent thereunto. I have learned to call nothing common or unclean. Rom. 14. 14. Now when I come to meet the Lord in his Ordinances, I must put off my feet, for the place where I stand is holy. Exod. 3. 5. Wash your hands you sinners, and purifie your hearts you double minded. Jam. 4. 8. The purifying of the soul is that which is required of every worthy Communicant.

*municant.* We come now not to receive *life*, but *strength*; and that it may *strengthen* us, we must of necessity *cleanse* ourselves. A stomach over-clogged with *choler*, whatever meat be taken into it, it turns it into its *own nature*: so is it here, unless the vessel be clean, *Quodcunque infundis, accescit.* Christ Jesus, the *purest* thing in the world is to come into my *soul*, as into a *sanctuary*, and shall not I *fit, trim* and *garnish* it to receive him, but leave it as a *Pig-sty*? Know therefore, that thou comest unworthily when thou comest with *unwashed hands*. The people were to be *sanctified* when they came to receive the Law, *Exod. 19. 10.* And so must we, if we will receive the benefit from the business in hand. But I cannot stand on all. I pass from this therefore, to the second thing I proposed; and that was,

2. *Those things which were required of us in the action.* And there we have the acts of the Minister in the administration: I must not look on these as *idle Ceremonies*, but as *real Representations*, otherwise we take *God's name in vain*. I must look upon the Minister, who represents the *person* of Christ, and by the *eyes of faith* see Christ himself offered for me, when I see the bread broken, the wine poured out. Whoever therefore, thou art, who wouldst worthily partake of Christ at the holy Table, behold him offered to thee, when the Minister bids thee *take, and eat; take, and drink.* And when the Minister bids thee *take*, know that in as *good earnest* as the Minister offers thee the bread and wine, the Lord offers thee his Son, Christ Jesus. Take Christ my Son, *dead, and crucified* for thee. Consider, when thou seest the Minister set the bread and wine *apart*, how God from all eternity set *apart* his Son for us: If we have not done this, we must do it. *Exod. 12. 3.* See the manner of the setting apart of the Lamb, which was a type of Christ; *In the tenth day of the month they shall take unto them every man a Lamb, according to the house of their Fathers: This Lamb was to be set apart, and taken out of the flock.* And in the fifth verse, *It must be a lamb without blemish: then you shall keep it until the fourteenth day of the same month. From the tenth day to the fourteenth it was to be kept:* This typified that Lamb of God, that was so set apart. Then was the Lamb to be killed: by whom? *Verf. 6.* by all the *Congregation of Israel*. And thus was Christ to be singled out, and to be slain: Every mother's son had a hand in killing this Lamb of God. He is set apart to suffer for sinners, picked out as a *singled deer*; which being designed to the *game*, the hounds will follow *only*, and no *other*. Thus was Christ hunted to death by *one sorrow after another*, till he gave up the Ghost upon the Cross. In the Gospel according to St. John, we read how the people took *branches of Palm trees, and went forth to meet Christ*, *cap. 12. 12, 13.* and that was the day the Lamb was set apart; and he was so set apart, till the *Jew's Passover*. This concerns me, saith Christ. Christ saw himself typified in the Lamb that was set apart: Observe then on that very day, *Father*, saith he, *Deliver me from that hour.* On that very day in the Lamb he saw himself to be *sacrificed* by *all the Congregation of Israel*. We were all of us actors in the business; not one here, but had a hand in the offering up of the Son of God, in *killing* Christ Jesus.

Thus for these actions of the Minister, the *setting apart* of the bread and of the wine. Then follows the *breaking of the bread, and the pouring out of the wine.* At the breaking of the bread, consider *Christ's flesh torn asunder*, all the *lashes* which made such *scratches* in his flesh, the *ruptures* which were made by the *nails*, and the *spear* that pierced his *side*. The breaking of him by his Father; the word signifies, crushing him to powder: *God would break him*, saith the Prophet, *even to powder*, *Isa. 53. 10.* At the consideration hereof how should our faith be *stirred* and set *awake*! Thou takest God's name in vain, if with a *dull eye* thou canst see things, and not take it to heart.

The next action, is *The pouring out of the wine: This is my blood*, saith Christ,



Christ, *Drink you all of this.* Dost thou see the *wine poured out*? at that very instant, consider how much *blood* Christ *spilt*, how much he *poured forth*: and that not only in the very time of his passion, when he hung upon the Cross, when the spears pierced his sides, when the nails *bored*, and *digged* his *hands* and *feet*: But that which he shed in the garden in the cold Winter time, when he shed *great drops, great clots* of blood, thickest blood that *pierc'd* his *garment*, and *ran down* upon the ground. Consider how much blood he lost, when he was *whipped*, and *tashed*: When the *spear* came to the very *Pericardium*; thus let us weigh his torments, and it will be a means to make us much *affected* with his *sufferings* for us.

But this is not all, there is another thing yet in the blood: This was but the outward part of his sufferings. Yet some there are, who are against Christ sufferings in his soul; If it were so, say they, then something either in the *sacrifices* of the *old-Testament* or in the *new Testament*, should signify it. What ever such persons object against it, I am sure there was as much in the sacrifices of the old Testament, as could possibly be in a *Type* to signify it. Now that I may make this to appear, know that in every sacrifice, there were *two parts*, or two things considerable, and those were the *Body* and the *Blood*: The whole was to be made a sacrifice, *viz.* both *Body* and *blood*; the *body* was to be *burned*, the *blood* to be *poured forth*: Now nothing in a beast can signify the *sufferings* of Christ in *soul*, better then the *pouring out* of the *blood*. Lev. 17. 11. The blood was the life, and this is that which had a *relation* to the *soul*, and was therefore, as in the same place appears, poured out as an *atonement* for the soul. And to this in our common prayers, there is an allusion, *viz.* *Grant us gracious Lord so to eat the flesh of thy dear Son Jesus Christ and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood.* And in Isa. 53. 12. The Metaphor holds, *He poured out his soul unto death for us.* So that whatever some have fondly thought, its evident and manifest that Christ suffered both in soul and body: Both soul and body were made an offering for sin, in the fashion of sin, who knew no sin. I should have gone further, but the time cuts me off.

## H E B. 4. 16.

*Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*



**I**N handling heretofore the Doctrine of the conversion of a sinner, I declared and shewed you what man's misery was, and what that great hope of mercy is that the Lord proposeth to the greatest sinner in the world. I shewed unto you the means whereby we may be made partakers of Christ; and that was by the grace of faith, which doth let fall all other things in a man's self, and comes with an open and empty hand, to lay hold on Christ, and fill it self with him. I shewed you also the acts of Faith as it justifies.

And now because it is a point of high moment, wherein all our comfort stands, and in which it lies, I thought good to resume it all again, so far as may concern our practice, that we may see what the work of God's Spirit is from the first to the last, and the conversion of a sinner from the corruptions and pollutions of the flesh in which he wallowed; and to this purpose have I chosen this place of Scripture, wherein we are encouraged by God's blessed Word, that whatever we are, though accursed, and the greatest sinners in the world; and that whatever we want, we should come to God's throne of grace.

And we are to think that whatever sins are or have been committed, and though our sins are never so great, yet that they are not so great as the infiniteness of God's mercy; especially having such, not only an *Intercessor*, but *Advocate* to plead the right of our cause, so that Christ comes, and he pleads payment; and that however our debts are great, and we run far in score, yet he is our ransom; and therefore now God's justice being satisfied, why should not his mercy have place and free course? This is the great comfort that a Christian hath, that he may come freely, and boldly to God, because he comes but as for an acquittance of what is already paid. As a debtor will appear boldly before his creditor, when he knows his debt is discharged, he will not then be afraid to look him in the face. Now we may come and say, Blessed Father, the debt is paid, I pray give me pardon of my sins, give me my acquittance. And this is that boldness and access spoken of, *Rom. 5. 2. In whom we have access by faith.*

Now that I may not spend too much time needlessly, come we to the ground and matter in the words: Wherein there is

1. *A preparative for grace.*

2. *The act it self whereby we are made partakers of the grace of God.*

First, the preparatives are two, *The Law and the Gospel*, and wrought by them.

*The first preparative.*

1. *Wrought by the Law.* The Law works in a time of great need, or rather



ther by the operative power of the Law convincing us of sin, we are made sensible of our need and deep poverty : This is the first preparative, for a man to be brought to see he stands in *great need* of God's *mercy*, and Christ's *blood* ; so that the sinner cries out, Lord, I stand in *great want* of mercy. His eyes being thus opened, he is no longer a stranger at home, but he sees the case is wondrous *hard* with him ; so that he concludes, unless God be merciful unto me in Christ, I am *lost* and *undone* for ever. This is the first preparative ; and till we come to it, we can never approach the throne of grace. The second is,

2. *Wrought by the Gospel* : I see I stand in *great need* ; but by this second preparative we see a *Throne of grace* set up, and that adds comfort unto me : If God had only a *throne and seat of Justice*, I were utterly undone ; I see my debt is extremely great ; but the Gospel reveals unto me, that God of his infinite mercy, hath erected a *Throne of grace*, a *City of refuge*, that finding my self in need, my soul may fly unto.

And now to fit us for this, God's blessed Spirit works by his Word, to open unto us the rigour and strictness of the Law, and our *wants* ; to enlighten our understandings, that we stand in *great need* ; to win our *affection*, and open the Gospel and its *comforts*.

Therefore, *first, for the time of need* : The Law reveals unto us our *woful condition*, to be born in sin, as the Pharisee said, and yet not able to see it. Every man may say in generalities, I am a sinner ; yet to say, and know himself to be *such a sinner* as indeed he is, to stand in such need ; that he cannot do. This one would think to be a matter of sense, but unless God's Spirit open our eyes, we can never see our selves to be such sinners as we are ; or else what is the reason that the child of God cries out more against his sin and the weight thereof after his conversion, than he did before ? What, are his sins *greater or more*, than they were formerly ? No, but his *Light* is greater ; his eyes are opened, and now he sees more *clearly* what sin is. When the Sun shines, and its rays come in, what a number of *motes* do we discover, which before we saw not ? Not as if the Sun-beams made them, or the Sun raised the dust ; no, there are here as many *motes*, and as much *dust* flying about, as if the Sun *shined* here : What is the matter then ; Why this ; the Sun discovers them to us. So that here is the point, Our *sins* in our *souls* are as *motes* in the *air*, and are not more than they were before conversion ; but we cannot see them, till the glorious beams of God's Spirit shine upon us. The *sight* of sin, and of the danger that comes by it, is the *work* of God's Spirit. The Spirit discovers sin unto us, *Job. 16. 8. When the Spirit cometh, he shall convince the world of sin* : the word is ἐλέγξει, the Spirit shall convince them : And the same word is used, *Heb. 11. 1.* where Faith is said to be *the evidence of things not seen*, ἐλεγχος. Heretofore we had a slight imagination of our sins ; but to have our mouth *stopped*, and to be convinced, is not a work of *flesh and blood*, but of *God's Spirit*, *Rom. 3. 19.* Till we are awakened by his Spirit, we cannot see, nor feel the *mountains* and *heaps* of sins, that lie upon our souls. Thou art dead in sin, *Rom. 8.* Thou art in bondage ; and to know it, is a *work* of the *Spirit*, not of *nature*. The spirit of bondage, what is that ? Why, however we are all *bond-men*, until the Son hath made us free, in a *woful estate*, *slaves* to sin and Satan ; yet till *God's Spirit* convince us, and shew it us, and make us know it, we shall sleep secure, are not afraid, but think our selves the *freest* men in the world, and see not this to be a *time of need*. This therefore is the first preparative, when God brings his people by Mount *Sinai*, *Heb. 12. 18. For you are not come unto the Mountain that may be touched, and that burned by fire, nor unto the blackness, and darkness, and tempest ; so Gal. 4. 25. Mount Sinai is made a figure of the Law, which begets bondage* Not that Mount which might be touched, and that burn'd with fire, where

was

was the sound of the Trumpet, and voice of words, such a sound as never before was heard, nor never will be till one day we shall hear the same. The sound of the Trumpet which sounded at the delivery of the Law, *Exod. 19. 19.* where it is described; for when the voice of the Trumpet sounded long, and waxed louder and louder, that *Moses* heard, it was such a noise, a great noise at first, but it grew higher and higher, and at last it came to that height that it was almost incomprehensible; then *Moses* spake: And what spake he? The Holy Ghost sets not down what he spake in that place. Look in *Heb. 12. 21.* So terrible was the voice, that *Moses* said, *I exceedingly fear and quake*, Such a kind of lightning and loud voice this was; the Lord commands such a voice as this, *Esay 58. 1.* Cry aloud, spare not, lift up thy voice like a Trumpet, and shew my people their transgression, and the house of Jacob their sins. When God shall sound with the voice of the Trumpet of his holy word, of his Law, and shew thee that thou art a traitorous Rebel, and there is an Execution gone out against thee, body and goods: when God sounds thus to a deaf ear of a carnal man, then cometh the spirit of bondage of necessity on him, which shews that we have a time of need. The Law must have this operation before thou comest to the Throne of grace. None will flee to the City of Refuge, till the revenger of blood be hard at his heels: Nor any to Christ, till he sees his want: Thus the Lord makes us know our need by turning the edge of his Axe towards us. Offenders when they are brought to the bar at Westminster for Treason, have the edge of the Axe turned from them; but when they have received the sentence of condemnation, and are carried back to the Tower, the edge of the Axe is turned towards them. Thus is it here; The Law turns the edge of God's Axe towards us; and therefore it's said of S. Peter's Hearers, *Acts 2. 38.* That they were pricked to the heart. The Law puts the point of God's sword to our very breasts as it were, and brings us to see that we stand in great need of a pardon. This is the first preparative; when God enlightens our minds to see our dangerous estate; and then there must of necessity follow fear, and desire to be rid of this condition; for the will and affections always follow the temper of the mind: And hence, when a man hath a false persuasion, that he is in a good case, that he is safe and well, what works it but pride, presumption, confidence and security? So on the contrary, when this persuasion appears to be delusion, contrary effects must follow. If a man be in health and jollity, and on a sudden be proclaimed a Traitor, that he must lose his life and goods, is it possible it should be thus, and he not wrought on, nor have any alteration? So when news comes from the Law, that thou art a dead man, and everlastingly must perish, the Law then works wrath, that is, it manifests unto us the wrath of God. When it is thus, there follows a shaking and trembling, and it's impossible but with *Moses* thou shouldst exceedingly quake and tremble.

2. For all this, there is a Throne of Grace erected; God hath not forgotten to be merciful, though thy sins be never so great: This is the next preparative for faith, namely, the discovery and acknowledgment of the Gospel of Christ Jesus. We see in *Ezra 10. 2.* We have trespassed against our God, and have taken strange wives of the people of the Land; yet now there is hope in Israel concerning this thing; we have trespassed; What then? must we be the subjects of God's wrath? No: Yet notwithstanding though we have committed this great offence, there is hope in Israel concerning this thing. What though we have provoked God to indignation, must we be the matter for his wrath to work on? No: There is balm in Gilead? *Jer. 8. ult.* Is there no balm in Gilead? Is there no Physician there? Why then is not the health of the daughter of my people recovered? What though then we are sick to death? yet there is an help in time of need. And this knowledge of the people, that there is a Throne of grace, is the first comfort comes to a miserable



*miserable and sinful soul.* A man that hath a *deadly disease*, though the *Physician* do him no good which he hath made use of, yet this he comforts himself in, when he sees a *Physician* that hath cured the same disease, he sees then there is some *hope*. Thus it is with a sinful soul. When the welcome news of the Gospel comes, after the *Law* hath discovered his *disease*, and says, Be not discouraged, *there is a Throne of grace* prepared for thee: God hath a *seat of justice* to deal with *Rebels* and open *Traytors*; but if thou art weary of thy estate, if thou wilt submit to God, take Christ for thy *King*, and cast down all thy *weapons*, if thou wilt live like a *subject*, he hath prepared a *Throne of grace* for thee. Christ is thy *Attourney* in the *Court* to plead for thee; he is not as the *Papists* make him, so *stout*, and one that *takes* such *state* on him, as that a man may not come near him. This is the highest injury that can be offered to Christ, to think that any creature hath more mercy and pity than he hath: It is to rob Christ of the *fairest flower* in his garden, when we rob him of his *mercy* and *pity*. Mark that place in *Heb.* 4. 15. that we may not think him austere, *We have not an high Priest that cannot be touched with our infirmities, with the feeling of our infirmities.*

Christ is no *hard-hearted* man; when you were his *enemies* he loved you, insomuch that he *humiled* himself, and *suffered death*, even the *death of the Cross* for you. And he hath the self-same *bowels* in *Heaven* that he had on *earth*; he *wept* over *Jerusalem*, and the self-same *weeping heart* carried he to *Heaven* with him, the self-same *weeping eyes*: Believe not then the *Papists*, that he is so *hard-hearted*, or so *stately*, and that his *Mother* is more ready to speak for us; lie on it. This is to *pervert* the Gospel, and make Christ no Christ. *We have not an High Priest that cannot be touched with the feeling of our infirmities*, *Heb.* 2, 17, *In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest, &c.* Alas, poor soul, saith Christ, what the *malice* of the Devil is, I know by mine own experience in the flesh; for Christ *was tempted in all things according to us, sin only excepted*. I know what the *temptations* of the world are; but whereas we have three enemies, the *Devil*, the *world* and the *flesh*, only the two former were his. Christ had the *temptations* of the world and the *Devil*; not of the *corrupt flesh*; for he had no corrupt flesh: A man that hath been himself in terrible *Tempests* on the Sea, when he sees a *storm*, out of his own experience he *pities* those that are in it; when as others are not a jot moved: for he hath seen that *conservation* of mind, which on every side appeared. That — *plurima mortis imago*: whereas others having not been there, lay not their *miseries* to heart. Christ having suffered himself, and being tempted as we were, is *sensible* of our *miseries*; and therefore never count it *boldness* to come *boldly* to him, that gives thee this encouragement: *Come boldly to the Throne of grace*. We must understand that all this is before faith, we must

1. Know that we have a need.

2. That there is a *Throne of grace*, when God enlightens my conscience, and encourages me to come. And thus having spoken of the *preparatives*, I come to the *work*, the main thing it self. Now this is,

2. The *Act, Coming*; this coming is *believing*; as the feet which carry a man to the place he would be in; his feet carry him nearer and nearer. If a man cannot be cured but by the *Bath*, his feet must carry him thither. Now *faith* is the legs of the soul, the feet that carry us unto Christ: whereas we are afar off, and draw back as all unbelievers; now by believing we draw near. Now as *unbelievers* draw back, so *believers* draw forward; and therefore *John* 1. 12. and *John* 6. 35, To come to Christ and to believe in him are the self-same thing. He that cometh to me shall never hunger, and he that believeth on me shall never thirst. Coming is there made an act of faith, and the same thing with it: The one is the explication of the other; thy

coming

coming to Christ is thy believing in him. When thou hearest of a *Throne of grace*, and seest the Lord of glory stretching out his *golden Scepter*, come and touch it, take the benefit of the King's pardon. If a man know there is such a *Throne of grace*, he must come unto it ; And now begins faith to work.

And that thou mayst understand it the better, know that faith then begins first to work, when thou *settest* the first step towards the *Throne of grace*. And this is the hour in which salvation is come unto thy house, Luk. 19. 9. None can come to me, saith Christ, except my Father draw him. If thou seest a virtue to come from Christ, and to draw thee as an *Adamant*, and thou feelest that *loadstone* working on thee, then begins faith : It makes thee draw near to Christ ; whereas before thou wert a *stranger* : Till then thou art like thy *Grandfather Adam*, thou runnest away, and thinkest thy self most secure, when thou wast farthest from God ; but now thou seest no comfort, unless thou draw nigh unto him ; now as the Apostle saith, *Phil. 2. 13. It is he that worketh in us the will and the deed* ; this must must be wrought in us by God.

First, a will, then the deed ; and then it is not only *I would do such a thing, but I do it* : God works not only the will of coming, but the deed of coming ; and all his acts are acts of faith, and have a promise ; God makes no promise, till we be in Christ ; till we have faith, we are no heirs of the promise ; when a man sets his face towards *Jerusalem*, and begins to set himself to go to Christ, all he doth then hath the promise ; not a tear now that he sheds but is precious, God puts it into his bottle ; not a cup of cold water, that now he gives, but shall have a great reward ; this is a blessed thing, when every thing we do hath a promise annexed to it, when every step we step hath a promise made to it. Now then the will is the first thing that is wrought in us ; this is that which makes the act of faith, that is, I have a will, a resolution to do this : And the Apostle makes it more than the very deed it self, 2 Cor. 8, 10. as I may so say, *For this is expedient for you, who have begun before not only to do, but to be forward*. So we translate it, but look in the Margent, and it's rendred, (to be willing) τὸ ἅλειν, as the Greek hath it ; as if the will were more than the deed it self ; for a man to come unwillingly, 'tis nothing worth ; the ground-work is the will, which is a greater matter than the deed. Nothing more separates a man from Christ, than to say, *I will not have this man to reign over me*, Luke 19. 14. But if thou canst frame thy will that it shall go perpendicularly on the object, and accept Christ on the terms offered, that's faith ; and that hath the promise. And therefore the Scripture compares it to conjunction with Christ. And as in the Sacrament, we spiritually eat his flesh and drink his blood ; the conjunction is between Christ and his Church. And therefore the Scripture compares our conjunction by faith to the mystery of wedlock. What makes a marriage ? it's consent. Wilt thou have this man to be thy Husband ? she answers, I will ; that expression makes the marriage. The knot is knit by this mutual pledging of troth, all other things are but subsequents of it. So God saith, *Wilt thou have my Son ? Thou shalt have with him all his wealth, though for a time thou must go bare, and fare hard ; yet thou shalt have a Kingdom* : When a man considers deliberately, here is the loss, I must deny my self, and obey him, but I shall have a Kingdom, God's blessing, and peace of conscience ; All things considered, casting the best with the worst, then the resolution is, *this is a true saying, worthy of all acceptance, &c.* I'll take him on any terms, be they never so hard, for I shall be a saver in the end : when we take Christ, as it were, with all his faults ; such his Cross, and the afflictions of the Gospel seem to our carnal apprehensions : though to S. Paul these were the chief, indeed the only matter of his boasting : God forbid that I should glory, save in the cross of our Lord Jesus Christ, Galat. 6. 14.

When



When, I say, we can thus take Christ, this is the Will, &c. this is the will which God requires. There is another comparison in Scripture, *John* 6. 35. it's compared to *hunger and thirst*. Believing was expressed by *coming*. Believing is expressed by *hungering and thirsting*. So when I see such a will and desire after Christ, that I *hunger and thirst* after him, that a *hungry* man longeth not more for *bread*, nor the *Hart* thirsteth more for the *water-brooks*, than my soul doth for *Christ*; why then there is a promise made unto us; and a promise is never made unto us, till we be in Christ. *Matth.* 5. 6. *Rev.* 22. 17. *Esay* 55. 1. We find promises in them all; in *Mat.* 5. 6. Blessed are they which *hunger and thirst after righteousness*; for theirs is the Kingdom of Heaven, they shall be filled. Consider here what the nature of *hunger and thirst* is; they shall be filled, which implies they were empty before, but now they shall be filled. Suppose now I am not filled with Christ, what am I without him? No, I want him; yet there's a blessing to the *hungry and thirsty*, and there's no blessing without *faith*. If we be not *beirs* of the *faith*, we cannot be *beirs* of the *blessing*. Dost thou find in thy self an *hungering and thirsting* after Christ? Thou art blessed, this *faith* will save thee. Now *faith* will say, I am wonderfully *pained, faint, and even starved*, that I cannot be filled with Christ; yet be content man, thou shalt be filled with him; in the mean while thou hast him, and hast blessedness with him, and shalt be blessed. It's said, *1 John* 3. 13. *These things have I written unto you that believe in the Name of the Son of God, that you may know that you have eternal life, and that you may believe on the Name of the Son of God.* Mark how the Apostle distinguishes these two things; thou believest on the Name of Christ, yet sayst thou, though I believe, I am not sure of my salvation, I do not know it. Why, let not that much trouble thee, that's a consequent of it, and that assurance will follow after; therefore you should not confound it with believing: *These things have I written unto you that ye might know, &c.* then there is a conclusion to be deduced from the premisses, so that a man may have full hold of Christ, and yet not be fully assured of his salvation. So then here is the will, which is the first thing.

But the Lord works the deed also. And whereas it is said that God takes the will for the deed, the place had need be well understood: When we say God takes the will for the deed, it is not alwayes true, unless it be thus understood. When a man hath done to the utmost of his power what he is able, hath endeavoured by all means, then God will take the will for the deed; but if there be ability in me, and I do not as much as I am able, I do not my utmost endeavour, then God will not take it; but now God works the will and the deed; when a man comes to the Throne of grace, and sets forward in his journey towards God, the first thing he doth is to come to the Throne of grace with Christ in his arms, and then having fast hold on Christ, he hastens & delays not, having hold as *Josh* on the horns of the Altar, *1 King.* 2. 28. He hastens, he sees it's no time to delay, he sees it's now a time of need; and Need, as the old proverb is, makes the old wife trot. Is it not need to make hast (when the pursuer of blood follows) to the City of Refuge? who would make delays and demurs, and not run as fast as his legs would carry him? As soon as I apprehend my need, and see the golden Scepter stretched out, then I come with might and main with Christ in my arms, and present him to the Father, and this is the approaching and drawing near in the Text, to the Throne of grace.

But now when I am come thither, what do I say there? What shall I come and say nothing? The prodigal soon resolved to go to his Father, and say, I will up and go, there's the will; and say, there's his speech. The believer is not like to the Son that said to his Father, I will go, but went not; but when his Father bids him come, he will come; he will not only say so, but will draw near, and then he hath a promise, *He that cometh to me, I*

will in no wise cast out, Joh. 6. 37. But when we come thither, what must we do? why we must take unto our selves words, according to the Prophets expression, Hof. 14. 2. Take unto you words, and go unto the Lord, and say, Take away all our iniquities, and receive us graciously, so will we render the calves of our lips. When he comes to the Throne of grace, the thing that he doth, is, he presents unto the Father Christ, bleeding, gasping, dying, buried, and conquering death; and when he presents Christ to him, he opens his case, and confesses his sin to the full, and says, Lord, this is my case: As a beggar when he comes to ask an alms of you, he will make a preface, and tell you his extremity; Sir, I am in great want, I have not tasted a bit of bread in so many days, and unless you help me by your charity, I am utterly undone. Now when these two concur, that there is true need in the beggar, and liberality in him, of whom he begs, it encourages the beggar to be importunate, and he prevails; you may know when the beggar hath need by his tone, accent or language: The needy beggars tone and accent is different from the sturdy beggars that hath no need; but yet, though the beggar be in great misery, if he see a churlish Nabal go by him, he hath no heart to beg, and follows him not, nor begs so hard, because he hath but little hope to attain any thing from him. But I say let both these meet together; first, that the beggar is in great need, then, that he of whom he begs, is very liberal, it makes him beg hard; but now cannot he pray without book? Think not that I speak against praying by the book; you are deceived if you think so; but there must be words taken to us besides, which perhaps a book will not yield us. A beggars need will make him speak, and he will not hide his sores; but if he hath any sore more ugly or worse than another, he will uncover it; good Sir, behold my woful and distressed case, he lays all open to provoke pity. So when thou comest before God in confession, canst thou not find out words to open thy self to Almighty God, not one word whereby thou mayst unlap thy sores, and beseech him to look on thee with an eye of pity? I must not mince my sins, but amplify and aggravate them, that God may be moved to pardon me; till we do thus, we cannot expect that God should forgive us. A great ado there is about auricular confession, but it's a meer bable; It were better to cry out our sins at the high Cross, than to confess in a Priest's ear. Thou whisperest in the Priest's ear; what if he never tell it, or if he do, art thou the better? Come and pour out thy heart and soul before Almighty God, confess thy self to him as David did, for that hath a promise made to it, Psal. 51. 4. Against thee, thee only have I sinned, and done this evil in thy sight, that thou may be justified when thou speakest, and clear when thou judgest. Why so? Why, one main cause why we should confess sin, is to justify God. When a sinner confesses, I am a child of wrath; and of death, if thou castest me into hell, as justly thou mayst, I have received but my due; when a man does thus (as the King's Attourney may frame a Bill of Inditement against himself) he justifies Almighty God. He gives God the honour of that justice, which at the present he executes in pouring horror into the conscience of the sinner, and hath farther in store in providing the Lake of fire and brimstone for the impenitent. Thus did David, Against thee, against thee, &c. Now when we have thus aggravated our misery, comes the other part of begging, to cry for mercy with earnestness, and here's the power of the Spirit. It's one thing for a man to pray, and another thing for a man to say a prayer, but to pray and cry for mercy, as David did, in good earnest, to wrestle with God, to say, Lord, My life lies in it, I will never give thee over, I will not go with a denial; this is termed *συναγωνίζεσθαι*, this is the work of God's Spirit. I named you a place in Jude, ver. 20. where the Apostle exhorts, but ye beloved, build up your selves in your most holy faith, praying in the Holy Ghost; there's the prayer of the faithful, to pray in the Holy Ghost. And



in the *Ephesians* we read of an Armour provided for all the parts of a man's body, yet will not serve the turn, unless prayer come in as the chief, *Ephes.* 6. 18. *Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, &c.* This is the prayer of faith, that procures forgiveness of sins; we must pray in faith, and in the Spirit; that is the language, which God understands. He knoweth the meaning of the Spirit, and knoweth none else but that: Many men are wondrously deceived in that which they call the Spirit of prayer. One thinks it is a faculty to set out ones desires in fair words, shewing earnestness, and speaking much in an extemporary prayer. This we think commendable, yet this is not the Spirit of prayer. One that shall never come to Heaven, may be more ready in this, than the child of God; for it is a matter of skill and exercise; the Spirit of prayer is another thing. The Spirit helpeth our infirmities, for we know not what we should pray for as we ought; the Spirit it self makes intercession for us with groanings that cannot be uttered, *Rom.* 8. 26. What shall we think then, that the Holy Ghost groans or speaks in prayer? No: but it makes us groan, and though we speak not a word, yet it so enlarges our hearts, as that we send up a volley of sighs and groans which reach the Throne of grace. And this is the Spirit of prayer, when with these sighs and groans I beg, as it were, for my life. This is that ardent affection the Scripture speaks of. A cold prayer will never get forgiveness of sins; it's the prayer of faith which prevails. The prayer of the people availeth much, if it be every-moment, fervent. In the Ancient Churches those that were possessed with an evil spirit, were called *ἐνεργημένοι*, because that caught them up, and made them do actions not sutable to their nature; Prayer is a fire from Heaven, which if thou hast it, will carry all Heaven before it; there is nothing in the world so strong as a Christian thus praying: Prayers that are kindled with such a zeal, are compared to *Jacobs wrestling with the Angel*, *Hos.* 12. 4. whereby he had power over the Angel. The Prophet expounds what this wrestling was, he wept and made supplication unto him; he found him in Be-she-l, and there he spake with him. This is the wrestling with God, when thou fillest Heaven with thy sighs and sobb, and bedewest thy couch with thy tears as David did; and hast thy resolution with Jacob, *I will not let thee go except thou bless me.* God loves this kind of boldness in a beggar, that he will not go away without an answer. As the poor Widow in the Parable that would not give over her suit, so that the Judge though he feared not God, nor cared for man, by reason of her importunity, granted her desire. Mark the other thing in the Apostle, he bids us pray with the Spirit, and with perseverance; and he that cometh thus hath a promise made to it: He that calleth on the Name of the Lord shall be saved. Call on me in the day of trouble, and I will bear thee; it's set down fully, *Matth.* 6. 7. Ask and you shall have, seek and you shall find, knock and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. One would think this were *idem per idem*, but it is not so. He bids us ask and it shall be given, seek and you shall find, &c. There is a promise annexed to asking, seeking and knocking, but it is also proved by universal experience; for every one that asketh, &c. It's every man's case; never any man did it yet, that hath lost his labour, in not attaining what he asked. If thou hast it not yet, thou shalt have it in the end; it is so fair a petition to ask, to have thy sins pardoned, that God would be friends with thee, and that Christ would make thee love him: and that God would be thy God, that God delights in it. This is the point then; Suppose God answer not presently, yet knock still, seek still; that is perseverance, the thing whereby it is distinguished from temporary asking. The hypocrite will pray in a time of need and adversity, but his prayer is not constant, *Job* 27. 10. Will the hypocrite always call upon God? If they come and seek God, and he will not

answer, as *Saul* did, they will try the Devil. God would not answer *Saul*, and he presently goes to the Devil. It's not so with God's children; they pray, and pray, and wait still; they pray with the Spirit, and with perseverance; God deals not always alike with his children, but differently; sometimes he answers presently, sometimes he makes them wait his leisure, *Psal.* 32. 5. *I said I would confess my sins, (says David) and my transgressions, and thou forgavest the iniquity of my sin;* so *Dan.* 9. 21. *When he set himself to seek God, even while he was speaking and praying, the man Gabriel appeared unto him, and touched him about the time of the evening oblation.* Before the word was out of his mouth God was at his heart, and presently sends him a dispatch. The like we see in *Esay* 65. 24. Mark what a promise there is; *It shall come to pass that before they call I will answer; and while they are yet speaking, I will hear.* This is a great encouragement; but it may be God will not always do this, and what's the reason? Why, he hath a wonderful great delight to be wrestled withal, and to hear the words of his own Spirit; nothing is more delightful to him than this, when the Spirit is earnest, and will not give over. *I will not let thee go, unless thou bless me,* *Gen.* 32. 26. It's said in the Canticles, *honey is under the lips of the Church,* *Cant.* 4. 11. Why so? it's because there is no honey sweeter to the palate, than spiritual prayer to God. And therefore God delays to answer thee, because he would have more of it. If the Musicians come and play at our doors, or windows, if we delight not in their Musick, we throw them out money presently, that they may be gone; but if the Musick please us, we forbear to give them money, because we would keep them longer, for we like the Musick. So the Lord loves and delights in the sweet words of his children: and therefore puts them off, and answers them not presently: Now God's children, let him deny them never so long, yet they will never leave knocking and begging; they will pray, and they will wait still, till they receive an answer. Many will pray to God, as prayer is a duty, but few use it as a means to attain a blessing. Those who come to God in the use of it as a means to attain what they would have, they will pray, and not give over; they will expect an Answer, and never give over petitioning till they receive it.

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R o m.

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## R O M. 5. I.

*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, &c.*



Having declared unto you the nature of faith, and that point which concerns the practice of it in our near approach unto God ; I am now come to shew unto you the fruits and benefits Christians receive from this Mother-grace ; and that the Apostle sets down in these words.

He sets down,

1. The Mother-Grace it self, together with its principal benefit ; *Justification*, or reconciliation with God : that whereas we were *afar off*, we are made *near* ; and of enemies, made friends of God. Then,

2. There are the daughters or hand-maids of this grace : For when we are justified by Faith, then,

1. We have peace with God ; that peace of conscience, which passeth all understanding ; then,

2. We have free access by faith unto the Throne of grace, so that we need not look for any other Mediators. Christ hath made way for us to God, so that we may go boldly to the Throne of grace, and find help at any time of need.

3. There follows a joyful hope, that a Christian hath by it, a taste of Heaven, before he come to enjoy it. We rejoyce in hope, saith the Apostle ; hope being as firm a thing as faith, faith makes things absent as present ; hope hath patience with it, and would have us wait. We shall be sure of it, but yet we must wait patiently.

4. Not only rejoycing in hope, but even in that which spoils a natural man's joy, as in crosses, troubles, afflictions ; for even these are made the matter of this man's joy, not delectable objects only. Not in time to come after afflictions, but in afflictions ; so as that which spoils the joy of a natural man, is fuel to kindle this man's joy.

Now concerning justification by faith ; though it be an ordinary point, yet there is nothing more needs Explication, than to know how a man shall be justified by Faith. It is easily spoken, hardly explicated ; Therefore in this mother-Grace, I shall shew you,

1. What faith is, that doth justifie. And,

2. What this justification is. For it is not so easie a matter neither.

1. Concerning the nature of faith, I have spoken sufficiently already wherein it consists ; but yet notwithstanding, there is a certain thing as like this faith as may be, and yet comes short of it. Many there are who are like the foolish Virgins, that thought they were well enough, and thought they should come time enough. So many think verily that they have faith ; yea, and perchance go with such a persuasion to their very graves, and think they have grace, and that they labour after Christ, and lay hold on him, and are free from worldly pollutions, so as that they have a taste and relish of the joy of the world to come, and yet are carried all this while in a fool's Paradise, and think there is no fear of their safety ; never knowing that they are cast-aways,

aways, till they come to the gates of hell, and find themselves by woful experience shut out of Heaven. And their case is woful, that are thus deceived. Know then, that it is not every faith that justifies a man; a man may have faith, and yet not be justified. The Faith that justifies, is the Faith of Gods Elect. Tit. 1. 1. There is a faith that may belong to them that are not Gods elect, but that faith does not justify. In the Epistle of Timothy, that faith which justifies, must be a faith unfeign'd, 1 Tim. 1. 5. 2 Tim. 1. 5. Now here's the skill of a Christian to try what that faith is, which justifies him. Now this justifying faith is not every work of Gods Spirit in a mans heart: For there are supernatural operations of the Spirit in a mans heart, that are but temporary, that carry him not thorow, and therefore are ineffectual: but the end of this faith is the salvation of our souls. 1 Pet. 1. 9. We read in the Scripture of Apostacy, and falling back. Now, they cannot be Apostates, that were never in the way of truth. This being an accident, we must have a subject for it; Now there is a certain kind of people that have supernatural workings; some that are drawn up and down with every wind of Doctrine; these are they that have this cold and temporary faith; temporary, because in the end it discovers it self to be a thing not constant and permanent. We read in John 11. 26. That they that are born of God (that is, that live, and believe in Christ) never see death, shall never perish eternally; but yet we must know withal, that there may be conceptions that will never come to the birth, to a right and perfect delivery. And thus it may be in the soul of a man, there may be conceptions that will never come to a ripe birth; but let a man be born of God, and come to perfection of birth, and the case is clear, he shall never see death. He that liveth and believeth in me, shall not see death. And this is made a point of faith: Believest thou this?

There is another thing called conception, and that is, certain dispositions to a birth, that come not to full perfection. True, a child that is born and liveth, is as perfectly alive as he that liveth an hundred years: yet I say, there are conceptions that come not to a birth. Now, the faith that justifies, is a living faith: there is a certain kind of dead faith; this is a feign'd, that an unfeign'd faith; The life that I now live, I live by the faith of the Son of God. Dost thou think a dead faith can make a living soul? Its against reason. A man cannot live by a dead thing, not by a dead faith. Now a dead faith there is. A faith that doth not work is a dead faith, Jam. 2. 22. Seest thou how faith wrought with his works and by his works was faith made perfect? for verse 26. As the body without the spirit is dead, (or without breath is dead) so faith without works is dead also. See how the Apostle compares it, as the body without the spirit is dead, so faith without works is dead also. The Apostle makes not works the form of faith, as the soul is the form of the man: But as the body without the spirit is dead, so that faith, that worketh not, that hath no tokens of life, is dead; but then doth not the other word strike home? Faith wrought with his works. It seems here is, as the Papists say, *fides informis*, and works make it up as the *ἐπιτέλεια* of it. But compare this with the other places of the Scripture and the difficulty will be cleared, for instance weigh that place. 2 Cor. 12. 9. Where the Apostle pray'd to God, that the messenger of Satan might be removed from him; and he said unto him, My grace is sufficient for thee, for my strength is made perfect in weakness. What? Does our weakness make Gods strength more perfect, to which nothing can be added? No, it is, My strength and the perfection of it, is made known in the weakness of the means that I made use of for the delivery of mans soul from death. So here the excellency and perfection of our faith is made known by works; when I see that it is not an idle, but a working faith, then I say it is made perfect by the work: When it is a dead faith, that



that puts not a man on work, never believe, that will make a *living soul*. In St. Jude's Epistle, ver. 20. it hath another Epithete, viz. *The most holy faith*: not *holy* only, but *most holy*. That faith which must bring a man to God the *holy of holies*, must be *most holy*. It's said, *that God dwells in our hearts by faith*. Ephes. 3. 17. Now God and faith dwelling in a heart together, that heart must needs be *pure and clean*. Faith makes the heart *pure*: It were a most dishonourable thing to entertain God in a *stye*; a *filthy and unclean heart*: but if faith dwell there, it makes a fit house for the habitation of the *King of Saints*, therefore it *purifieth the heart*. Well then, dost thou think thy sins are *forgiven thee*; and that thou hast a *strong faith*, and yet art as *prophane*, and as *filthy* as ever? How can it be? It's a *most holy faith* that *justifieth*, it is not a faith that will suffer a man to lie on a *dunghil*, or in the gutter with the *bog*. There may be a faith, which is somewhat like this, but it is but *temporary*, and cometh *short* of it.

But now there is another thing which distinguishes it: it is the peculiar work of faith. In Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but the new creature, Gal. 6. 15. and again Gal. 5. 6. Neither circumcision nor uncircumcision availeth any thing, but faith which worketh by love. It's twice set down. Now what is a new creature? Why, he that hath such a faith, as works by love: not a *dead faith*, but a faith that works; but how does it work? it not only *abstains* from evil, and does some good acts, which a *temporary* may do, but its such a faith as works by love. The love of God constrains him, 2 Cor. 5. 14. and he so loveth God, as that he *hates evil* for Gods sake; the other does it not out of love to God; all the love he hath, is self-love: he serves his own turn on God rather than hath any true love to serve him.

Now that we may the better distinguish between these two, I shall endeavour to shew you how far one may go farther, than the other. I know not a more difficult point then this, nor a case more to be cut by a thread, then this; it being a point of conscience; therefore, First, I declared unto you the nature of faith; How God first works the will and the deed, and that there is a *hungring and thirsting* after Christ. First, I say there is a *will and desire* to be made partaker of Christ and his righteousness; then there is the deed too. We are not only *wishers and woulders*, but do *actually* approach unto the Throne of grace, and there lay hold on Christ, touch the Golden Scepter, which he holdeth out unto us; but,

Object. Now you will ask, Is there not an earnest and good desire in a temporary faith, a desire unfeign'd?

Sol. Yes, there may be for a time, a greater and more vehement desire in a temporary, then in a true believer, then in the elect themselves, all their life.

Object. Where's the difference then? I thought all had been well with me, when I had such a desire, as I could scarce be at rest, till it were accomplished.

Sol. I answer, beloved, It is a hard matter to tell you the difference: but you must consider,

1. From whence this desire flows; whether it come from an accidental cause, as if by accident my heart be made more soft, and I more sensible of my condition, or whether my nature be changed; to give you an instance, in iron: when iron is put into the forge it is softened, and as soon as it's taken forth, we say 'tis time to strike, while the iron is hot; the fire hath made a change in it, it's malleable, the hammer is able to work on it; but let the fire be gone, and it's as hard as before; nay, we say steel is harder, so that there is no change in the nature of iron, it's hard still, *redit ad ingenium*, it goes back into its own estate. If it be softened, it is by an accidental cause; so here, as long as the temporary faith is in the furnace of afflictions, when

when God shall let loose the cord of his conscience, and makes him see that there is no way for salvation but by Christ, then the sense of his torture will make him desire with all the veins in his heart to have Christ. See a singular example of this temporary desire in Psal. 78. 34. *When he slew them, then they sought him, and returned and enquired early after God.* So Prov. 1. 27. *When their fear was on them as desolation, and their destruction as a whirlwind; when distress and anguish cometh upon you, then shall they call upon me, &c.* Not with a feigned desire, but in truth and reality they desire relief; They remembered then that God was their Rock, and the high God their Redeemer; they saw a Redeemer when he was slaying of them, and they believed that God would free them, though it was but temporary: Nevertheless they flattered him with their mouths, and lied unto him with their tongues; for their heart was not right with him, neither were they stedfast in his Covenant. Observe then this was but a temporary case, a temporary change; there was no new creature, no new nature wrought: but being in the furnace of affliction, as long as the fire was hot they were pliable; they were not stedfast in his Covenant. Let this be an admonition to them that think they never can have true faith, till God slay them. I am not of that opinion. God sometimes useth this means, but it is not so necessary, as that it cannot be otherwise; and to speak truly, I had rather have faith that comes another way: The difference is this, The temporary believers will have Christ while God is slaying of them, whilst they are in the furnace of afflictions: but the other in cold blood, when God's hand is not on them. The true believer is sick of love, and when he hath no affliction, nor God's hand on him, with the Apostle, he accounts all things dung and dross for the excellency of the knowledge of Christ Jesus, Philip. 3. 8. There is an ardent desire, when this external cause draws not. If when thou art out of the forge, thou hast thy heart softened, and findest this work of grace and faith to drive thee to Christ, thou hast a faith unfeigned, and so the faith of God's elect.

Again, there is not only this desire in him who hath a temporary faith; but having understood the Word, he so desires it, that when he knows there is no having Christ, nor happiness or salvation by him, unless he deny himself, and part from his evil ways, being perswaded of this, out of self-love he would have Christ; and seeing these be the terms, that he must turn a new leaf, and lead a new life, or go to hell, therefore he will do this too; this is much: yet I say, he doth this too; but how shall this be proved? most evidently in 2 Pet. 2. 20. *For if after they have escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, they are again intangled and overcome, the latter end with them is worse than the beginning.* Here is that Apostacy, and here is the subject of the temporary faith. It had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy Commandment delivered unto them; this was a temporary conversion, as Ephraim, like a broken bow, turned back in the day of battel, Psal. 78. 9. Observe what they did; they were like the foolish Virgins, they kept their maiden-heads in respect of the pollutions of the world; they lived very civilly, they escaped the pollutions of the world, and no man could challenge them of any filthy act: they knew that Christ was the King of Saints, and had the knowledge of him: they knew that it was not fit that the King of glory and holiness should be attended on by the black guard, that they must have sanctity that will follow him; and therefore they laboured to be fit to attend him: They escaped the pollutions of the world, but yet it continues not: Why so? For it happened to them according to the true Proverb, the Dog is returned to his vomit, and the Sow that was washed, to her wallowing in the mire. Mark, the Dog turns again to his own vomit. This proceeds from some pang in his stomach, that enforceth that filthy beast to disgorge it self, that it may have some ease; but he quickly gathers it up again,



gain, as soon as the pang is over. Some there are, that would be content to *hide their iniquity under their tongues*, at Job speaks, chap. 20. vers. 12. but there comes a pang sometimes, a pang in their consciences, which forceth them to *vomit up their sweet bits* again: but well, the fit is gone; and being gone, they, like the *filthy dog*, return to their vomit again, considering the pleasure which they took in that filthy thing: that they did *disgorge* themselves, was but from that pang and present pinch, not from the *loathing or hatred* of the thing, and therefore they return again unto it.

By the way then take notice of the *filthiness* of sin; how filthy is it, that the Lord compares it to the vomit of a dog? Then there follows another comparison of it: *It is as the Sow that is washed, and returns to her wallowing in the mire*: See another *loathsome resemblance* of this temporary faith; the Sow was washed, but how? her *swinish nature* was not washed from her; as long as the Sow is kept from the mire, in a fair Meadow with the Sheep, she looks as sleek and clean as they: she was washed; there is an external change, but her nature remained: bring the Sow and the Sheep to a puddle, the Sheep will not go in, because it hath no *swinish nature*; but the other, retaining its *swinish nature*, though before in outward appearance, as clean as the Sheep was, yet she goes again to her wallowing in the mire. There may be the *casting away* of a man's sins, and yet no new creature wrought in him. That I may shew this to you, take this example. A man known to be as covetous a man as liveth, he loveth his money as well as his God; yet perchance this man is brought in danger of the Law, and must be hanged for some *misdemeanor* committed; this man, to save his life, will part with all he hath: What, is his disposition changed? no, not a whit; he is as covetous as before, he is the same man, he doth it to save his life, and to this end he is content to part with his money. The same mind had those in the Acts of the Apostles, who in a storm cast their wares into the Sea with their own hands, Act. 27. ἐκὼν αὐτοὶ καὶ δούλῳ· willingly, and yet half unwillingly; for the saving of their lives they would part with these things, yet it was with a great deal of *repining and reluctancy*. As we read of Phaltiel, when his wife was taken from him, he followed behind weeping, 2 Sam. 3. 16. till they bid him be gone, and return back. So these men forsake their sins, and hate them, but it is but imperfectly; they part with them, but they part weeping. Well, at this parting there may be a great deal of joy; it may taste not only the sweetness of the Word of God, but because they are in a disposition and way to salvation, they may have some kind of feeling of the joys, and taste of the powers of the world to come; as the Apostle speaks, Heb. 6. 4. *It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, &c.* There is a supernatural work wrought in them, and they have tasted the good Word of the Lord; they begin to have some hope, and rejoice in the glory of the world to come: What is the difference then? here is a tasting; but as it is Job. 6. 54. it is not said, he that tastes my flesh, and tastes my blood; but he that eats my flesh, and drinks my blood, hath eternal life. There is a difference betwixt tasting and drinking, there may be a tasting without drinking; and the Text saith, Matth. 27. 34. When they gave Christ Vinegar, he tasted thereof, but would not drink. He that can take a full draught of Christ crucified, he shall never thirst, but shall be as a springing fountain that springeth up to everlasting life; but it shall not be so with him that doth but taste. The Vintner goes round the Cellar, and tastes every Vessel; he takes it into his mouth, and spits it out again, and yet knows by the tasting, whether it be good or bad; the wine goeth but to his palate, it reaches not the stomach. So a temporary believer tastes and feels what an excellent thing it is to have communion with Christ, and to be made partaker of his glory; but he does but taste it. Look in Hosea 5. 15. where we have another instance of this temporary Believer: Ye would

think they sought in God in a good sort, and in as good a manner as one could desire: well, but how did they seek him? It was only upon occasion, in time of affliction: *I will go and return to my place until they acknowledge their offence, and seek my face; in their affliction they will seek me early;* and again, *Hosea 6. 4.* The Lord complains of them notwithstanding. *They will in their affliction seek me early:* Was not this a fair returning? Come (say they) let us return unto the Lord, for he hath torn, and he will heal us, &c. What a deal of comfort did they seem to gather from the wayes of the Lord! But see what follows, *Hosea 6. 4.* O Ephraim, saith the Lord, what shall I do unto thee? O Judah what shall I do unto thee? For your goodness is as the morning cloud, and as the early dew it goeth away; that is, it is but a temporary thing, wrought by affliction, which will not abide. As when a wicked man on his death-bed desires that God would spare him and restore him to his health, and that he would become a new man, all this comes but from the terrors of death; for it oft proves, that if God restores him he becomes as bad, if not worse, than ever he was before. But that I may not hold you too long;

2. Take this for another difference: *That Gods children can as earnestly desire grace as mercy; The temporary desire mercy, but never desire grace.* The believer desires grace to have his nature healed, to hate his former conversation. The temporary never had, nor never will have this desire; should one come to the temporary believer, and tell him God will be merciful unto him, you may go on, and take your fill of sin, you shall be sure of mercy; he would like this well, and think it the welcomest news as could be, because he only fears damnation, and self-love makes him only desire freedom from that; but now the child of God hates sin, though there were no Hell, Judge nor Tormentor; he begs as hard of God for grace, as for mercy, and would do so, were there no punishment. His nature being chang'd, he desireth grace, as well as mercy, which the temporary never does.

3. The last mark is from the words of the Apostle, *Neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.* Love and the new creature puts Gods children on work; their hearts are first altered, and changed by being made new creatures. As the Scripture saith, his flesh is circumcised, he is a dead man; dead, not, as formerly, in trespasses and sins, but dead unto them. *Ephes. 2. 1. & Rom. 6. 11.* Deadness argueth impotency of doing those things which a living man doth; he cannot walk, &c. The temporary will not sin for fear of after-claps, but this man cannot sin, his heart is changed, he is dead to sin; we see how both abstain from sin, but the temper and disposition is not alike. The temporary believer perchance commits not the sin, but he could find in his heart to do it; he saith not with Joseph, *How can I do this great wickedness and sin against my God?* The other saith, I could do this evil well enough, but I will not. Thou canst not be those that are evil saith Christ in his Epistle to the Church of Ephesus. This was her great commendation. *Revel. 2. 2.* Now he that is born of God cannot sin, there is that seed, that spring in him, that for his life he cannot sin, but it turns his heart from it; for his life he cannot tell how to swear, lye, &c. or joy with others in wickedness; but this must be understood of the constant course of their lives; I speak not what they may do in temptations, when they are surpris'd, but in the course of their lives, they commit sin, as if they knew not how to do it; the other doth it skilfully; these coblingly, and bunglingly, they do it ill-favouredly; thus it is with a wicked man in doing a good work, he cobbles it up. This is intimated unto us in the very Phrase of the Apostle, *Whoever is born of God doth not commit sin:* It is not the same thing to sin, in St. John's acception; and to commit sin; committing sin is the action of the Artist, and Practitioner



ner in the Trade; *From this the seed of God, which abideth in the regenerate, secureth him;* 1 Joh. 3. 9. Psal. 32. 12. Thy faith then must be a faith that *worketh by love*: Canst thou do those good works thou doest out of love? then, *my soul for thine*, thou art saved. Get me any temporary that loves God, and I shall say something to you. Hast thou then a faith that causeth thee to love God, a working faith, and a faith that will not suffer thee to do any thing displeasing to him? if thou hast such a faith, thou art justified before God.

2. And so I come now to the point of justification, the greatest of all blessings: *Blessed is he* (saith David) *whose transgression is forgiven, and whose sin is covered*; *blessed is the man to whom the Lord imputeth not iniquity*: It is the most blessed condition that can be; it is set down by way of Exclamation. O, the blessedness of the man, to whom the Lord imputeth not iniquity! or, as the Original imports; O, the blessedness of the man discharged from sin. Here are many blessings conceived in our justification from sin. For justification, see what it is; the Scripture in St. Paul's Epistles, speaks of justification by faith; and in St. James, of justification by works. Now it will be useful to us in this point to know whence justification comes; it comes from justice, *Tsedek*, as the Original hath it, and *Hitsdiq*, to justify; so that justification and righteousness depend one upon the other; for what is justification but the manifestation of the righteousness that is in a man? And therefore in Gal.

3. 21. they are put for one and the same thing: *For if there had been a Law given which could have given life, verily righteousness had been by the Law*; that is, justification had been by the Law. Again, *If righteousness be by the Law, then Christ is dead in vain*, Gal. 2. that is, also, if justification had been by the Law, &c. Justification is a manifestation of righteousness; and as many ways as righteousness is taken, so many ways is justification, which is a declaration of righteousness; so that if there be a double righteousness, there must be also a double justification. Beloved, I bring you no new doctrine; be not afraid of that; but I shew you how to reconcile places of Scripture against the Church of Rome, and those things which the Papists bring against us in this point. It stands by reason, seeing justification is a declaration of righteousness, that there must be so many sorts of justification, as there be of righteousness.

Now there is a double sort of righteousness, Rom. 8. 4. *That the righteousness of the Law may be fulfilled in us*; see then there is a double righteousness; there is a righteousness fulfilled in us, and a righteousness fulfilled by us, that is walking in the Spirit. The righteousness fulfilled in us, is fulfilled by another, and is made ours by imputation; so we have a righteousness without us, and a righteousness inherent in us: the righteousness without us, is forgiveness of sins, and pardon of them, which is a gracious act of God, letting fall all actions against me, and accounting of me, as if I had never sinned against him all my life time; then there is a righteousness within me, an inherent righteousness. And if a righteousness, then justification; for that is but a declaration of righteousness. And so that which the Fathers call justification, is taken generally for sanctification; that which we call justification, they call forgiveness of sins; that which we call sanctification, they call justification: so that the difference is only in the terms. Justification we must know, is not taken only as opposed to condemnation, which is the first kind of righteousness, Rom. 6. 7. *He that is dead, is freed from sin*; if you look to the Greek, or to the Margent, it is, *he that is dead, is justified from sin*: This is not took in the first sense as opposed to condemnation, but in the other sense as it hath relation to final grace. The perfection of sanctification is wrought in me; for where there is final grace, there is a supersedeas from all sin; so Rev. 22. 11. *Let him that is righteous, be righteous still*; the Greek is, *let him that is righteous, be justified still*. See then the difference between St. Paul, and St.

*James.* St. Paul speaks of that which consists in remission of sins, as in comparing the Apostle with David will appear, *Blessed is the man whose sins are forgiven.* St. James speaks of justification in the second acception. You need not fly to that distinction of justification before God, and justification before men: Think not that St. James speaks only of justification before men; Was not Abraham our father justified by works, when he offered up Isaac on the Altar? What, justified by killing his Son? this was a proper work indeed to justify him before man, to be a parricide; to kill his son, though it were not so before God. So Psal. 106. we read how God accounted the act of Phineas for righteousness: Thus you see how works are accounted righteousness in the second kind of righteousness. In the former righteousness we are justified by faith, for in righteousness inherent there is a goodly chain of virtues; Add to your faith virtue, &c. add one grace to another; Add to virtue, knowledge: Faith is but one part of the Crown. Now this justification in the first sense, whereby my sins are forgiven, is called the righteousness of God, because of Christ which is God, because it is wrought by Christ, Dan. 9. he is called an everlasting righteousness, which continueth for ever, world without end; for do not think the Saints in heaven have only the second kind of righteousness, for they have the same covering by justification by Christ in heaven, that they had before. God covers their sins, not here only, but there also; justification follows them for ever.

*Quest.* But now, what parts hath justification in it? we are wont to say that there are two parts; one imputation of righteousness, the other forgiveness of sins.

*Sol.* I answer; for my own part I think justification is one simple act of God, and that it is improperly distinguished as parts; but rather as terminus a quo & distinct from terminus ad quem. And this I shall shew unto you both by reason and authority, that faith is but one act.

Let none say that I take away the imputation of the righteousness of Christ: No; the bringing in of light, and the expulsion of darkness is not two acts, but one; but there is terminus à quo, and terminus ad quem. We are accounted righteous, and that is, we have our sins forgiven. And the reason is this; if sin were a positive thing, and had a being in it self, then the forgiveness of sin must be a thing distinct from the imputation of righteousness. Scholars know the difference between *adversa* and *privantia*, white and black are both existent, but darkness and light are not, but only a privation one of another. Darkness is nothing of it self, but the absence of light; The bringing in of light is the suppression of it: You must understand sin hath no being, no entity; it is only an absence of righteousness, the want of that light which should be in the subject: Which want is either in our nature, and then it is called original; or in our person and actions, and then it is called actual transgression. Sin is an absence of that positive being, which is, as I said, either in our nature, or works. Then thus I will resolve you in another point, viz. If sin were a positive thing, all the world cannot avoid it, but God must be the Author of it; for there is nothing can have a being, but it must derive its being from the first being, God. Now, how can we avoid God's being the Author of sin? Why thus; It is nothing.

But what, is sin nothing? Will God damn a man, and send him to hell for nothing?

I answer, it is not such a nothing as you make it; a man is not damned for nothing. It is a nothing privative, an absence of that that should be, and that a man ought to have. As when a Scholar is whipped for not saying his lesson, is he whipped, think you, for nothing? Indeed he hath nothing, he cannot say a word of his lesson, and therefore it is he is whipped; it is for a thing he ought to have, and hath not. Well, if you will say there are two parts of justification, do if you please; but this I take to be the more proper and genuine explanation.

Besides,



Besides, it appears by testimony of the Apostle, *Rom. 4. 6.* As David describeth the blessedness of the man, to whom the Lord imputeth righteousness without works, &c. saying, blessed are they, whose iniquities are forgiven, and whose sins are covered. The Apostle cites the Prophet David. *Psal. 32.* Mark the Apostle's conclusion, and how he proves it. His conclusion is, *That man is blessed, unto whom the Lord imputeth righteousness without works.* His argument then must needs be thus framed.

*He whom God forgives, is blessed ;  
But Him, to whom God imputeth righteousness without works, God for-  
gives ;  
Therefore he is blessed.*

Now, how could this assumption hold, if *imputation of righteousness*, and *remission of sins* were two distinct acts ? for, not *imputing righteousness*, is, not to bring in a light which keeps out darkness. But observe, the Apostle to the *Colossians* and *Ephesians*, makes this *forgiveness of sins* the whole work, nay, foundation of our redemption. But here remember, I deny not the *imputation of righteousness* ; for that is the *foundation* of the other ; here is the point. How is Christ's righteousness imputed to me ? that positive thing, which expels the other ? Not so, as if Christ's righteousness were in me *subjectively* ; for it was wrought by his *passion* as well as his *action*. The Apostle calls it *faith in his blood* ; by faith in Christ, Christ's passive obedience is imputed to me. What do you think the meaning is, that God doth esteem me, as if I had hanged on the Cross, and as if I had my *side* pierced ? No, that would not stead me, or do me any good ; that which was *meritorious* and *singular* in him, did reach to us : So that the meaning is this, as it is in the Articles of the Church of England, *That we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works and deservings ; that is, for the merits of Jesus Christ, God is well pleased with the obedience of his Son, both active and passive : He is so far satisfied, as that he takes us to be in that state for his sake, as if we had fulfilled all his Laws, and never broken them at any time, and as if we owed him not a farthing :* This is *imputative righteousness*, however the Papists may scoff at it. And this kind of *justification* must of necessity be by *imputation* : Why ? because, when a man hath committed a *sin*, it cannot be *undone* again : God, by his absolute power, cannot make a thing *done*, *undone* ; for it implies a *contradiction*. The act *past* cannot be *revoked*, nor the nature thereof changed ; murder will be murder still, &c. How then can I be *justified*, the sin being *past*, and the nature of it still remaining ? I say, how can I be justified in the first sense any other way than by *imputation* ? It is said in *2 Cor. 5. 19.* *God was, in Christ, reconciling the world unto himself, not imputing their trespasses unto them, &c.* This kind of *justification*, which consists in remission of sins, cannot be *imputative* ; sin cannot be changed, nor the thing *done*, *undone*.

But now cometh a greater question : If by justification our sins be forgiven us, what *sins* are forgiven, I pray ? *sins past*, or *sins to come* ? we are taught by some, that in the instant of *justification*, all our *sins past* and *to come* are *remitted* ; which is in my mind an *unsound doctrine* : For if we look narrowly into it, we shall find that in propriety of speech, *remission of sins* hath relation to that which is *past* ; it is said therefore, *Rom. 3. 25.* *Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.* And remission of sins hath relation to those that are *past*, as appears by inevitable reason ; for what is remission of sins, but *sin covered* ? Now can a thing be covered before it be ? blot out mine iniquities, &c. *Psal. 51. 1.*  
faith

saith *David*; can a thing be *blotted out*, before it is *written*? this is the thing makes the Pope so ridiculous, that he will *forgive* sins for the time *before* they are *committed*; but what, do we get nothing for the time to come? yes, yes, when the sin is past, by faith we have a new access unto God; and having risen by repentance, we get a new act, not of *universal justification*, but of a *particular justification* from *this* and *that* particular sin.

But if there be forgiveness of sins past already, and I know that I am justified, and my sin remitted; may I now pray for forgiveness of sins past? The Papists say it is *active infidelity*, and as absurd as to pray to God to create the world anew, or incarnate his Son again.

But there is no *remission* where there is no *praying*; and there is need of *praying* for the *remission* of sins past, and against sin for the time to come, as I shall shew next time; as also, consider whether there be any interruption of the act of justification by falling into great sins. There is no man hath a mind more against *quierks* and *quillets* than I; yet for the opening of these things, and *staying* and *settling* the mind, and clearing the understanding, give me leave the next time to clear these things unto you.

R o m.



R O M. 5. 1.

*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, &c.*

**I**N this Chapter, especially in the beginning thereof, I shewed unto you that the Apostle sets down unto us those special comforts, that a man receives after God hath wrought that supernatural grace of faith in his heart; so that here is set down *The Mother-Grace, Justification by faith; and then the blessed issues or daughters thereof; and those are, a free access to God, a joyful hope of the glory to come, and not only a patient, but a joyful suffering of all afflictions that shall befall us in this life.*

Concerning justification by faith, I laboured to open it unto you the last day; three things may well be considered therein.

1. What that *faith* is whereby we are justified.
2. What that *justification* is, we have by faith.
3. What relation the one of these hath to the other.

Concerning the first of these I told you, that it was not every faith that *justifieth*, nor every kind of faith that a man can live by. There is a *dead faith*, and a man cannot live by a *dead thing*: And there is a *living faith*, and that is called a *faith unfeigned*. And though it be in Scripture called the *faith*, yet it is with some *restriction*; it is the *faith of God's elect*; and common to none besides. There is a faith also which is but *temporary*; that being touch'd with the sense of sin, and seeing there is no deliverance from the *curse* due to *sin*, but by *Christ*; and that there is no part to be had in *Christ*, but by renouncing all *corruptions*; the consideration of the *desperateness* of his case without *Christ*, makes him *long* after him; and since he cannot have *Christ* without *leaving sin*, he will resolve on that too; he will make towards *Christ*, and perhaps he comes to taste of the *sweetness* of *Christ*, and feels the *power* of the *world* to come; he *forsakes sin*, and thereby comes so near the *true believer*, that a man must as it were, *cut a hair* to divide between them. And this is a thing very necessary to be considered of.

And I shewed unto you also that these are not *moral things*; not a faith that is wrought by the *power* of men, but by a *work* of God's *spirit*; for it *humbles* a man for sin, and makes him *make* toward *Christ*, and seek him above all things, and having laid some hold on him, he escapes the *pollutions* of the world, and yet this faith is but *temporary*; a thing *supernatural* it is, yet it is *without root*. Now as I noted unto you, this is not *different* in the *circumstance* of *time*; for *time* alters not the thing. A child that *lives* but half an hour, doth as *properly* and *truly live*, as one that *liveth* a *hundred years*. But it is called *temporary*, not that therein stands the *difference*, but therein it is shewn, and that proves the man to have *something wanting*. Our being *united* to *Christ*, and being *nigh* unto him, is as a *graft* or *scions* put into a *Tree*; there are two *grafts* put into one *stock*, and each of them have all the *several things* necessary done unto them, as *cutting*, *binding*, &c.

yet

yet time discovers that the one *thrives*, and the other *withers*; so that there was a fault unseen; though he that put in the *grafts* never saw it, yet *time* discovers it. Now the *difference* is not in the *time*, but in the *foundation* of the *thing it self*. Now what the difference is between these, I laboured to declare unto you the last day.

The use of it is in brief, this faith, (I mean the *sound faith*) is not in all these. All have not *faith*, the faith, I say, of God's *elect*, yet some come so near, and have faith so like it, that it will trouble a *wise man* to make the *distinction*. These are like the *foolish Virgins*, that lived very *civilly*, and kept their *maiden-heads* in regard of the world; none could *accuse* them for any evil they had done; yet they are at length *shut out*. Many think themselves in a *good way*, and a *safe condition*, yea, and go out of the world in this conceit, and think they are entering into the *gate of Heaven*, till they in a moment are cast down to *hell*: Try we therefore, *search* and *sift* our selves; if this grace were as *grass* that grows in every field, it were something; but it is a *precious flower*, which, if we have not, *Christ profiteth us nothing*. This is the means of Christs being *applied* unto thee; how doth it therefore behove every one of us to look to it, and not to *slubber* over the matter *slightly*, but to *search* and *try*, and *examine* our selves. And in the marks I shewed before that it was such a thing as may be likened to a *conception* which never comes to the *birth*; such a thing is this *temporary faith*.

Among others let me add the tokens of love; it is twice set down in the *Galatians*, *neither circumcision nor uncircumcision*, &c. but *faith which worketh by love*; and again, *neither circumcision*, &c. but the *new creature*. They that have a temporary faith want nothing but the *new creature*; what's that? it's *faith that worketh by love*. They that love God, it's a *sure token* that God hath loved them first, and God never giveth this love to any but they have *faith unfeigned*.

The next thing is, he is ever *careful* to *try himself*, to *prove himself*. The *temporary* cannot endure to be brought to the *touch* or *trial*. He accounts every *beginning* of grace in himself very *great*; every *Mole-hill* to be a *Mountain*. Now God's children know that they may be deceived with counterfeits, and therefore they try themselves.

Mark the speech of the Apostle, 1 Cor. 16. 5. *Examine your selves, prove your own selves; know you not your own selves, how that Jesus Christ is in you, except you be reprobates?* Let us understand the words; first, we see then it is a thing that is *possible* to be known, whether we are in the *faith*, or no; and this is *flat* against the *Papists*; for they think a man can have but a *conjectural knowledge*, that he hath *grace* and *faith*. It may be *probable*, they say, but it cannot be *certainly* known; but does not the Apostle say, *Examine your selves, prove your selves, know you not your selves*, &c. No *Papist* can know it, yet it is *possible* to be known. *Prove* and *try*, you shall not lose your labour. If you take *pains* in it, you shall attain it in this world. *Make your calling and election sure*, saith the Apostle, 2 Pet. 2. 10. on God's part it is *sure* enough, *for the foundation of God standeth sure*, 2 Tim. 2. 19. but make it *sure* unto your selves, in respect of your own knowledge. *Know you not your own selves, that Jesus Christ is in you, except ye be reprobates*: It is a thing may well be made *sure* of; therefore *search*, *try*, *examine*, &c. Others are content with *bare beginnings* that never come to any *maturity*; but those that have *true faith*, are ever bringing themselves to the *trial* and *touch-stone*.

But may some say, I have *tried* and *examined* my self, and I do not find that *Christ is in me*; what am I a *reprobate* therefore?

No: God forbid: I say not the man is a *reprobate* that cannot discern that *Christ is in him*; See what that is that will explain this, 1 Cor. 11. 19. *For there must*



must be heresies among you, that they which are approved, might be made known; there must be *δοκιμοι*, men that are approved, such as have endured the dint and shot of the Musquet: such as have put themselves to the trial, and come off well: these are the *δοκιμοι*, and are opposed to those *αδοκιμοι*, who are such men, as taking things hand over head, do not search, and try, and examine, and put themselves to the proof; it's a sign these have not true faith, for what, is the having of Christ so slight or poor a thing, as that they will take no pains for him, or care not for knowing whether they have him or no? what, neglect Christ so much, as not to adventure on the trial? these are those *αδοκιμοι*. But he which has this saving faith, he is ever putting himself to the trial. Again, God's child, not only useth the means in himself to try himself, but he prayeth for the aid of God also; he knoweth that his own heart is deceitful, and may cozen him, but that God is greater than his heart, and knoweth all things. And therefore he cryeth unto God to try him, as Psal. 139. 23. Try me, O God, and know my heart; prove me, and know my thoughts; look; look well whether there be any way of wickedness in me, and lead me in the way everlasting; there is an everlasting righteousness, and an everlasting way that leads unto it, about which these are not content to try themselves only, but they desire God to try them also; and to make them know the uprightness of their own hearts, and not to suffer them to be deceived thereby. Now that I have done with.

Consider now what that justification is, that is obtained by this true lively faith; I shewed unto you that justification is ordinarily taken for an acquittance from a debt. It is derived from justice or righteousness; therefore I shewed that justification and righteousness are taken for one and the self-same thing; for if there had been a Law given which could, &c. that is, justification had been by the Law. Now as there is a double righteousness, so there is also a double justification. Not that I hold there is any other justification, as it comprehends remission of sins, but only one, but other ways, as many righteousnesses as there are, so many justifications there are. Now there is a double kind of righteousness, the one imputed, and the other inherent; the one is the righteousness of Christ, an *act* transient from another, which cannot be made mine but by imputation. Besides this, there is another which is inherent, a righteousness in us. S. James speaks of the one, and S. Paul of the other. One is opposed to condemnation, and the other to hypocrisie. The soundness of the heart is respected of God for righteousness, in respect of the graces inherent in us.

Now to give you a touch of the difference between the one and the other, and therein to declare the difference between us and Rome: Know then, that the question between us and Rome, is not Whether justification be by faith or no? but whether there be any such thing as justification or no? The Doctrine of the Church of Rome is, that there is no such Grace as this.

But concerning the first of these, that justification which is by the imputation of Christ's righteousness, I shewed unto you that imputation in this case, is, as when a man comes to hold up his hand at God's Bar, as it were, and it's demanded of him what he hath to say for himself, why he should not die; and then this justification by Christ's righteousness is opposed to condemnation. Then justification by faith, is, that when I come to stand before God, though conscience say I am guilty of a thousand sins, yet I may go boldly and plead my pardon, which will acquit me, as if I had never sinned at any time. God was thus in Christ reconciling us (the world) unto himself, not imputing their sins unto them. Now sin is a thing past, which being done, cannot be made undone, the sin remains still: murder is murder still; and adultery is adultery still; it cannot be undone again. Now how shall this man that is guilty of murder and adultery be made just? it cannot

not possibly be but by not imputing his sin unto him, so that God should account it to him, as if it had not been done at all by him; he puts it upon Christ's account; *Account*: The word is used in the Epist. to *Philemon*, v. 18. where *S. Paul* saith, *If he hath wronged thee, or oweth thee ought, put that on mine account.* A mans sins being thus put upon Christ's account, he is accepted of God as freely as if he had never owed him any thing, or as if he had never offended him. Now this is done by transferring the debt from one person to another; so that we see this *imputation* of sin to Christ, and of Christ's *righteousness* to us is most necessary. It must be so: And if there were no testimony for it in Scripture, yet reason sheweth that there can be no righteousness, but by God's acceptation of us in Christ, as if we had never sinned; there is the difference then. *To him that worketh not, but believeth in him that justifieth the ungodly, his faith is accounted to him for righteousness.*

But doth God justify the ungodly? that's a hard speech; we read in the *Proverbs*, 17. 15. *He that justifieth the wicked, and condemneth the just, even they both are abomination to the Lord.*

But here we must understand this as we do some other Scriptures; we read in *S. Luke* 7. 22. that *the blind see, the lame walk, the dumb speak.* It's impossible for a man to be blind and see, to be dumb and speak, all at once; yet take the chief of sinners, suppose *Paul*, and he was so in his own account; but the act of justification alters him. God justifies the ungodly, that is, him that was even now so; but by the imputation of Christ's righteousness he is made righteous, that is, righteous in God's account. And indeed, justification in *S. Paul's* acceptation, importing the remission of sins, the person justified must of necessity be supposed to have been a sinner; otherwise remission of sins would no more concern him, than repentance doth the holy Angels which never offended.

But in proceeding in this point I did reflect a little back. God finds a man with a number of sins, full of sin, and forgives these sins; now I demanded this; how far doth this justification and forgiveness extend? to sins past alone, or to sins past and to come? And I answered that we must consider this matter two ways.

First, to justify a mans person simply; and then to justify a man from this, or that particular act: The phrase is used in Scripture, *Acts* 13. 39. *And by him all that believe, are justified from all things, from which ye could not be justified by the Law of Moses.* There is justification from this or that thing: There is first, justification of a man's person; he that was an enemy, is now made a friend; he is now no longer a stranger at home, but is in the list of God's household. Now this we say, no sooner doth a man receive it, but the self-same hour that he receiveth it, the bond is cancell'd, the evidence is torn, and fastened to the Cross of Christ, and hangs up among the Records, whereas before it was an evidence against us, and would have lain heavy on us at the bar; but now it is fastened to the Cross, as a cancell'd Record, the bond is become void.

Secondly, but now when we consider justification from this or that particular act; I declared that so a man is only justified from sins past; for it is contrary to reason and Scripture, that a man should be justified from sins to come: For Scripture, the Apostle hath it, *Rom.* 3. 25. *Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;* and it is clear also from the nature of the thing. A thing cannot be remitted before it be committed, nor covered before it had an existence, nor blotted out before it be written. Therefore justification from such or such a fault, must have relation to that which is past; but for justification for the time to come, I will speak anon; there I left the last time.

I have



I have now *faith*, and I believe in Christ; I have now *relation* to him, and *remission* of sins past. But why then do I pray for it? to what end is that? *Bellarmino* objects that it is an *act of infidelity* to pray for it afterwards; but we do it, and we ought to do it; see *Psal. 51. David* made that Psalm after the Prophet *Nathan* had told him his *sin* was *pardoned*; See the title of it, (and we must know that the title is a part of God's word as well as the rest) *A Psalm of David when Nathan came unto him, after he had gone in unto Bathsheba: Nathan told him that God had took away his sin: Yet he cryeth here throughout the whole Psalm, to have his sin pardoned and blotted out; so that though there were faith and assurance, yet he still prays for it. Now Bellarmino saith, this cannot be; but doth he dispute against our opinion? no, he disputes against the Holy Ghost; for David having received a message of forgiveness, yet prays. Therefore if the Jesuit had grace, he would joyn with us to salve the matter, rather than through our sides to strike at God.*

But it is a Fallacy to joyn these two together; for a man to pray for a thing past, it is an *act of infidelity*; as to pray that God would create the world, and incarnate his Son.

I answer, there is difference between an *act done*, and an *act continued*; when the World was made by God, God had finished that work. And when Christ took our flesh upon him, the *act* was done; but the forgiveness of sin is a continued *act*, which holds to day and to morrow, and world without end. God is pleased not to impute thy sins, but cover them; Now this covering is no constant *act*, but upon a supposition of constant indulgence, which ought to be solicited by constant prayer. I may cover a thing now, and uncover it again; now forgiveness of sin being an *act* not complete, but continued, and continued world without end (and therefore we say the Saints in Heaven are justified by imputative righteousness, God's continuance of his *act of mercy*.) The point then is this; As long as we continue in the world, and by contrary acts of disobedience continue to provoke God to discontinue his former acts of mercy, and our sins being but covered, therefore so long must we pray for forgiveness. When the servant had humbled himself before his Lord, it is said, *The Lord of that servant loosed him, and forgave him the debt, Mat. 18. 27.* But though he forgave him, yet he did another act that caused his Lord to discontinue his pardon, *Matth. 18. 33. Shouldst not thou also have had compassion on thy fellow-servant, as I had pity on thee? He had pity on him; yet since he doth another act, which turns his Lord's heart against him, therefore he is now cast into prison, and he must not come out thence till he hath paid the utmost farthing. He had forgave him to day and to morrow, and would have continued his forgiveness, if he had not thus provoked him; we must pray to God to continue his acts of mercy, because we continually provoke him by new acts of rebellion. Add to this, The King grants a pardon to a man; In all Patents of pardon there is a clause that the man must renew his Patent. If forgiveness may be renewed, then those things are to be renewed again, by which the renovation of my remission may be wrought. God would have me renew my acts of faith; and if of faith, why not of repentance, and of prayer? There is a singular place in *Ezek. 36. 29, 35, 37.* that makes it plain, That though God intends to do the thing, yet he appoints this to be the means. Thus saith the Lord God, *I will yet for this be enquired of by the house of Israel, to do it for them; (i.e.) though I have done it, and intend to do it, yet will I do it by the means of prayer. Howsoever that God had promised Eliah, that rain should come upon the face of the earth; yet he goes upon the Mount, and saw no shew of a cloud. The Text saith not what he did; but he put his head between his knees. Saint James saith, he prayed, and he opened Heaven, and brought down rain. It was an humble secret gesture. A man may be more free in**

private, than in publick. He prayed, and the heavens opened. God had promised it, and would do it, but yet he would be sought to. So we see the mediate cause is prayer; so though the Lord will do this, yet for all this he will be enquired of: It is not with God as with men; men, who have promised, would be loth to be sued to, not to break their promise; they account that a dishonour to them, but it is not so with God; God hath promised, yet thou shalt have no benefit of it, until thou sue to him for it; therefore thou must go to God and say, *Lord fulfil thy promise to thy servant, wherein thou hast caused me to trust.* God loves to have his bond sued out. Lord, make good this word, perform that good word that thou hast spoken. God would have his bond thus sued out. And as thy faith, repentance, prayer is renewed, so is thy pardon renewed. When God will make a man possess the sins of his youth; when a man is careless this way, it pleaseth God to awaken him. Thou writest bitter things against me, and makest me to possess the iniquity of my youth, Job 13. 26. When a man forgetteth the iniquities of his youth, and reneweth not his repentance, and hath not new acts of faith and petition, then God maketh him to possess the iniquities of his youth; he makes his sins stand up and cry out against him, and by this means his old evidences are obliterated. When a man hath a pardon, and it's almost obliterated, the letters almost worn out, that they cannot be read, he would be glad to have it renewed, to have a new exemplification. Every sin it puts a great blur upon thine old evidences that thou canst not read them. They may be firm in Heaven, and yet perhaps be so blurr'd that thou canst not read them, and therefore if thou wouldst get them clear'd again, thou must go to God by prayer, and renew them again; so that whether our evidences be blurr'd, or whether it be that God will make us possess the iniquities of our youth, it is necessary to pray for the forgiveness of those sins, which have been before forgiven.

But now you will say, when I have sinned afterward, how come I then to be justified? Then a man would think repentance only doth it, and without repentance a man cannot be justified.

But you must understand, repentance is not an instrument at all; faith only is the instrument, faith justifieth me from sin hereafter, as well as before. The case is this, faith brings life. The righteous shall live by his faith, as the Prophet Habakkuk speaks. 2. 4.

What do then new sins do?

There are two sorts of sins; one of ordinary incursion, which cannot be avoided; these break no friendship betwixt God, and us; these only weaken our faith, and make us worse at ease. But there are other sins which waste a mans conscience; A man that hath committed murder, adultery, and lives in covetousness, which (in the Apostles) is Idolatry; as long as a man is in this case, he cannot exercise the acts of faith; we must know faith justifieth not as an habit, but as an act applying Christ to the comfort of the soul. Now a wasting sin it stops the passage of faith, it cannot act till it be opened by repentance; Physicians give instances for it. Those that have Apoplexies, Epilepsies, and the Falling sickness, are thought to be dead for the time, as it was with Eutichus, yet saith Saint Paul, his spirit was in him, Act. 20. 12. Every one thought him dead, yet his spirit is in him; however in regard of the operation of his senses it did appear he was dead. So, if thou art a careless man and lookst not to thy watch, and to thy guard, but art overtaken in some gross, and grievous sin, thou art taken for dead. I say not, a man can lose his life that once hath it; but yet in the apprehension of others, and of himself too, he may appear to be dead. As in Epilepsies, the nerves are hindered by obstructions; so sin obstructs the nerves of the soul, that there cannot be that life and working, till these sins be removed. Now what is repentance? why, it clears the passages, that though faith could not



not *act* before, yet now it gives him *dispositions* unto it. As a man in a *swound*, cannot do the *acts* of a living man, till he be *refreshed* again; so here its *repentance* which *clears* the *spirits*, and makes the *life* of faith pass *throughout*. Now when *repentance* clears the *passages*, then *faith acts*, and now there is a new *act* of *faith*, faith justifies me from my *new sins*; faith at first and at last, is that whereby I am *justified* from my *sins*, which I *commit afterwards*.

But this *forgiveness* of *sins*, what doth it free us from?

In *sin*, we must consider *two things*; the *fault* and the *punishment*. Now consider *sin* as it is in it self, and as it respects the *sinner*, as *acted* by him, as respecting the *fault* of the *sinner*, it is *avoula*, a *transgression of the Law*; The *punishment* is *death*; as it respects the *sinner*, it is *guilt*. The *sin* is not *guilt*, but the *guilt* the *sinner*. For instance, a man that hath told a *lie*, or sworn an *oath*, the *act* is *past*, but a *thing* remains, which we call the *guilt*. At if a man commit *murder*, or *adultery*, the *act* is *past*, but yet if he *sleep*, or *walk*, or *wake*, the *guilt* follows him. If he live an hundred years, he is a *murderer* still, and an *adulterer* still, the *guilt* follows him; and nothing can take away the *murder*, or *adultery* from the *soul*, but the *blood of Christ* applied by *faith*.

First, God takes away the *punishment*. There is now (saith the Apostle) *no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit*; Rom. 8. 1. what, nothing in him worthy *condemnation*? God knows, we are worthy of a *thousand condemnations*. There are two *Judges*; there is a *double guilt*; when a man is brought to the *bar*, first, the *Jury* judge the *fact*, and then the *Judge* that sits on the *Bench*, he judgeth the *punishment*; one saith *guilty*, or *not guilty*? The other saith *guilty*, then he judgeth him. Now when we are *justified*, we are freed, from both these *guilts*; *sin* when it is *accomplish't*, it *bringeth forth death*: Jam. 1. 15. You know the natural work of *sin*, *it labours with death*; now God will *stop* the *acts* of it, that it shall not do that, which it is *apt* to do, which is as good, as if the *sin* were taken away; when there were wild *gourds* sliced into the *pot*, 2 Kings 4. 31. it's said the *Prophet* took that *venomous herb* away; (i. e.) though the thing were there, yet it is as if it were not there, it shall do no manner of *hurt*: Bring now and *pour out*, and there was no *evil thing*. So in respect of us, though there be an *evil thing* in *punishment*, and what, if we had our *due*, would bring *condemnation*, yet when we are *sprinkled* with the *blood of Christ*, it can do us no *evil*, no *hurt*; it's said in the *Scripture*, that the *stars* fell from *heaven*; why the *stars* are of that *bigness* that they cannot *fall* from *heaven* to the *earth*; but they are said to *fall*, when they give not their *light*, and do not that, for which they were put there; so, though I have *committed sin*, yet, when God is pleased for *Christ's* sake to *pardon* it, it is as if it were not there at all.

This is a great matter, but I tell you there is more; we are not only freed from the *guilt* of the *punishment*, but, which is higher, we are freed from the *guilt* of the *fact*. I am now no more a *murderer*, no more a *liar*; when I have received a *pardon* from the *blood of Christ*, he frees me from that *charge*, the *world* is changed with me now. Who shall lay any thing to the *charge* of *God's Elect*? Rom. 8. 33. If the *Devil* lay any thing to thee thou mayst deny it. Such a one I was, but I am *justified*, but I am *sanctified*. 1 Cor. 6. 11. A man hath committed *High Treason* against the *King*, and the *King* gives him a *pardon* for the *Treason*; if I call him a *Treitor*, he can have no *remedy* against me, for he is *one*; the *pardon* takes not away the *guilt*; But if his *blood* be restored unto him, by *Act* of *Parliament*, then if I shall call him *Treitor*, he may have *remedy* against me, because he is *restored* fully, and is not *liable* to that *disgrace*. This is our case, though our *sins* be

as red as scarlet, yet the die shall be changed; *Isa. i. 18.* It shall be so bloody: Thou hast the grace of justification, and this doth not only clear thee from the punishment, but from the fault it self; See in *Jer. 50. 20.* The place is worth Gold: *In those dayes, and in that time saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: For I will pardon them whom I reserve:* What is the matter? What a sinful man, and no sin? What then there is search made for sin, in such a man, shall it not be found? You will say this is meant of the grace of sanctification; no: *I will pardon them, that pardoning of sin makes the sin not to be found.* What a wonderful comfort is this? When I shall come at the day of judgment, and have the benefit of my justification, the last absolution, such sins shall not be charged on me, my sins and iniquities shall not be remembred. *I will remember their sins no more,* saith God; it is a wonderful thing, and a strange mistake in many men, especially the Papists; Did they ever write comfortably of the day of judgment? Never; they make that a terrible day. Alas poor souls, they knew not that justification is that, that makes sins, that they shall never be remembred: Mark, it is said, Thou shalt hear of all thy good deeds for thy honour, and thy praise; but for thy sins, there shall search be made, and they shall not be found, when God forgives sins, he doth it fully, it shall never be cast in thy teeth again; but thou shalt hear of all thy good deeds, not of thy bad. Then lift up your heads, for your redemption draweth near; *Luk. 21. 28.* here is the blessed grace of justification, that we being justified by faith, have not only no condemnation, but no guilt; whereas all the sins of the wicked man, shall be set before his face, and he shall stand quaking and trembling by reason thereof; not one good thing that he hath done shall be remembred, but in the iniquity that he hath committed, in that shall he dye; *Ezek. 18. 24.* and so I have said somewhat of that point.

You may remember that I said (a word perhaps that some think much of) that the question betwixt us and Rome, is not *Whether we be justified by faith or no?* But *Whether we be justified at all?* I will make it good. There are two graces, righteousness imputed, which implies forgiveness of sins; and righteousness inherent, which is the grace of sanctification begun. They utterly deny that there is any righteousness, but righteousness inherent. They say forgiveness of sins is nothing but sanctification. A new doctrine never heard of in the Church of God, till those last dayes, till the spawn of the Jesuites devised it. Forgiveness of sin is this, that God will never charge me with it again. They say that forgiveness of sin is an abolishing of sin in the subject, where is true remission; as much as to say, There is no justification distinct from sanctification: whereas the Apostle distinguisheth them, when as he saith, *The Son of God is made unto us wisdom, righteousness, sanctification and redemption: 1 Cor. i. 28.* He is made unto us (of God.) By the way let me expound it unto you. Christ hath three offices; A Prophetical, Regal and Sacerdotal office. He exerciseth his Prophetical office to illuminate our understanding. He exerciseth his Kingly office to work on our will and affections; there are two branches of it, the Kingdome of grace, and the Kingdom of glory. How am I made partaker of Christs Prophetical office? He is made unto me wisdom, before I was a fool, but now, by it, I am made wise. First, he enlightens me, and so he is made unto me wisdom; well, he is my Priest; how so? He is made an expiation for my sin; he is said to be *ἱλασμός* in Saint John, A propitiation for our sins, and not for ours only, but for the sins of the world. There is a difference between *συγγνώμη* and *ἱλασμός*, that is a bare pardon, but this is such a propitiation, as the party offended is well pleased with, Christ being made a ransom; he is made unto us *ἱλασμός*, by the oblation offered unto his Father. He is righteousness imputed to us. And as a King, he rules me in the Kingdome



Kingdom of grace, and in the Kingdome of glory; in the Kingdom of grace he is made unto me *sanctification*, and in the Kingdom of glory he is made unto me *redemption*; it is called by the Apostle, *the redemption of our bodies*; these two are thus clearly distinguished. The work of Christs Priestly office is to be a *propitiation* for our sins; *sanctification* proceeds from the Scepter of his Kingdome: The one is *without me*, the other *within me*, The one receives *degrees*, the other *not*. As a man that is *holy*, may be more *holy*; but *imputed righteousness* doth not more *forgive one man than another*. *Imputation* is without *augmentation* or *diminution*. Those things which have divers *contraries*, cannot be *one* and the *same* thing. *Justification* and *Sanctification* have divers *contraries*. The contrary to justification is *condemnation*; but the contrary to *sanctification* is *wickedness*, and *false dealing*, &c. Aristotle distinguisheth *homonymous* words, and bids you consider their *contraries*; thus you see the difference between these two.

I should now come and descend unto the dependence one hath on the other: (i. e.) in what respect doth *faith* justify? Is faith an *instrument* to work justification, or to receive it only?

The answer is clear, it *justifieth* in regard of the *object*. If you remember the two places I bid you compare, *Rom. 3. 25. Whom God hath set forth to be a propitiation through faith in his blood*; is that all? compare this place with *chap. 5. 9. Much more then, being now justified by his blood, we shall be saved from wrath through him*; we are justified by *his blood*, and by *faith in his blood*: here are two *acts* which signifie the same thing. It is no more then to say, I was cured by the *Bath*, or by *going to the Bath*, so that faith is the legs of the soul, that bring a man to Christ. And so my faith is an *instrument*, not to procure my justification, but to receive it; so then seeing faith is an instrument, to receive *justification*, and not to procure it, then the *weakest* faith carrieth away as much forgiveness as the *strongest*. A *strong* faith rids a great deal of work, because it is an *active* instrument. The *stronger* faith worketh the *greater* work; but in the point of *justification*, it is an instrument, whereby my *justification* is wrought, an instrument, whereby Christ is received. And the *weakest* hand may receive a piece of gold as well as the *strongest*; we must know that in the point of receiving, we live on Gods alms. All our *justification* is his free gift, and faith is that *Pallie hand*, which receives all our comfort. It is not then a *strong* faith that *justifieth*, but *faith*; it is called by Peter, a *like precious* faith. Simon Peter a servant and an Apostle of Jesus Christ to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ; 2 Pet. I. 1. It is *ὁμοτιμία*, in the meanest Christian that hath a trembling hand to pitch on that, and draw vertue from him; it is a *like precious* faith in them, as in the most great Apostle Peter, and all the rest.

## R O M. 5. 1.

*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, &c.*



Have heretofore declared unto you, that in these words, and the words following, there are set down the great *graces* and great *blessings* which you have in Christ, in the Kingdom of *grace*, before you come to the Kingdom of *glory*.

First, here is set down the *mother and radical grace* of all the rest, and that is *justification by faith*; and then followeth the *blessed fruit* that *issueth from thence*.

1. *Peace with God.*

2. *A gracious access into his presence.*

3. *A joyful hope arising from that great glory that we shall enjoy for the time to come.*

4. *In the worst of our troubles, and midst of our afflictions, this joy is so great, that it cannot be abated by any of them; yea, it is so far from being abated by them, that they are as fuel to kindle it: We rejoyce in affliction* (saith the Apostle) *that which would undo the joy of a carnal man, is made the matter of this man's joy.*

Concerning the first of these, I shewed you that *justification* is the ground or foundation of all the rest: *Being justified by faith*; that is the *root and ground*, without which there is no *fruit, no peace, no joy, no hope, much less any kind of rejoycing in tribulation*. *Faith* is that which *seasoneth all*; we must first be *justified by faith*, before we have any other *comforts*; for that is the first ground, the first *rudiment* for a Christian in the *school of Christ*.

Therefore I proposed unto you three things for the understanding of it.

1. *What that faith is that justifieth.*

2. *What that justification is that is obtained by faith.*

3. *What relation the one of these hath to the other.*

Concerning the first of these I shewed you that it is not every faith that justifieth. I shewed you that there is a *dead faith*, whereupon the Apostle saith, *The life that I now live, I live by the faith of the Son of God*, Gal. 2. 2. A *dead thing* cannot make a living man; it must be (and I shewed you how) a *living faith*.

Again, I shewed that beside the *true faith*, there was a *temporary faith*, which is *active* too, and comes near the other. It had the *operations* of the Spirit, but it wanted *root*. It had *supernatural works*, but it wanted the *new creature*. There was a *conception*, that was but an *abortive* kind of birth, it came not to *maturity*, not to a full growth, it did not *continue*. And I shewed unto you how a man might discern one of these from the other; for herein lieth the *wisdom* of a Christian, not to *content* himself, or be *deceived* with *flashes*; therefore the Apostle exhorts us to *prove, and try, and examine our selves*, 2 Cor. 13. 5. it is an easie matter to be *deceived*, and therefore God's people should be careful to *examine* themselves, to have their *senses exercised*



exercised herein, that however others may *slight* and *slubber* over the matter, they may be *careful* in it; and then they will not only do it *themselves*, but they will crave the aid of God also: *Prove me, O my God, &c. try me, &c. Psal. 139. 23.*

Then for the *second thing*, concerning that *justification* that is obtained by *faith*. I shewed you that the word *justification* was derived from *justice* or *righteousness*; and as many ways as *justice* and *righteousness* may be taken, so many ways may *justification* be taken: Sometimes for *justification of righteousness in a man*, and sometimes it is opposed to *condemnation*; so it is taken in *St. Paul*, and it is taken as an *acquittal*; sometimes it is opposed to *hypocrisy* and *pollution* in a man's soul; so it signifies *sanctification*, whereby God not only covers our *sins* past, but *heals* our *natures*. The first is *perfect*, but *imputed*: the second *inherent*, but *imperfect*. When the time cometh that God will *finish* his *cure*, he will then make a *perfect cure*; when *final grace* cometh, we shall not need to think of a *Popish Purgatory*. Death is the Lord's *refining pot*; then there is not a  *jot* of *sin* shall be left in a *Christian*. Now, when God hath taken away our *droß*, then to think we shall be put in a *refining fire*; that an *entire* soul that hath no *blot*, that one that hath no *spot*, should be purged after *final grace* hath made him *clear* and *whole*, this is against *reason* and *common sense*. They might have learned better of their own *Thomas*; all the *fire in the world* will never put away *sin* without the *in-fusion* of *grace*. This by the way concerning them.

I shewed besides, that these *two* being both *righteousnesses*, the Church of *Rome* confounds them both together: *Saint James* his *justification* with *Saint Pauls*. They confound *inherent righteousness* which is begun, and shall be perfected in *final grace*, with the *other*; so that the point is not between *us* and *Rome*, Whether *faith* *justifieth* by *works* or *no*? but Whether it *justifieth* at all? In *truth* that is the *state* of it: The question is this, whether there be such a *grace* as *justification* that is distinguished from *sanctification*, or whether there be another *grace* of *sanctification*? Do not think that we are such *block-heads* as to deny *faith* and *sanctification*; yet *faith* is but a piece or part of that *train* of *vertues*. There *justification* is taken for *sanctification*; we acknowledge a man is justified by *faith* and *works*: but the question is between *us* and them, whether there be any *justification* besides *sanctification*? (*i. e.*) whether there be any *justification* at all or *no*? we say *sanctification* is wrought by the *Kingly* office of *Christ*; he is a *King* that *rules* in our hearts, *subdues* our *corruptions*, *governs* us by the *Sceptre* of his *Word* and *Spirit*; but it is the fruit of his *Priestly* office which the Church of *Rome* strikes at: (*i. e.*) whether *Christ* hath reserved another *righteousness* for *us*, besides that, which as a *King*, he works in our hearts; whether he hath wrought *forgiveness* of *sins* for *us*? we say he hath, and so *faith* all the Church, till the new *spawn* of *Jesuits* arose. They distinguish not *remission of sins*, from *sanctification*. *Bellarmino* saith, *remission of sins* is the *extinguishing* of *sin* in the *soul*; as *water*, though it be *cold*, yet the bringing in of *heat* *extinguishes* the *cold*; and so *remission* of *sins* is the bringing in of *inherent righteousness*, which *extinguisheth* all *sin*, which was before. A *strange thing*, and were it not that the *Scripture* does speak of a *cup* in the hand of the *Harlot* of *Rome*, whereby she makes *drunk* the *Inhabitants* of the earth with the *wine* of her *fornication*, *Rev. 17. 4. & 18. 3.* except the men of her communion were *drunk*, it were impossible that a *learned* men should thus shake out an *Article* of our and their *Creed*, which hath ever been believed by all the Churches. When the *Scripture* speaks of *forgiveness* of *sins*, see how it expresseth it, *Ephes. 4. 32. Be ye kind one to another, Brethren, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.*

Observe, in the *Lord's Prayer*, we pray that the *Lord* would forgive us

our trespasses, as we forgive those that trespass against us. Let him that hath common understanding judge: Do we forgive our Neighbours by *extinguishing sin in the subject*? I forgive you; (i. e.) I take away the *ill office* you did me: Doth he forgive thus? Alas no! forgiveness is without a man. I have an *action* against you, perhaps an *action* at Law; I will let fall my suit, my charges I will forgive; this is forgiveness. God justifieth, who shall condemn? Though God has just cause to proceed against me as a Rebel, yet he is content to let fall his *action*, to fasten it upon the Cross of his Son; there to fix the *Chirographum*, the hand-writing against us, Colos. 2. 14. He will let fall that which was the ground of a suit against us, all that he could say against us.

That you may understand the thing the better, there are two things, two kinds of righteousness; the one of justification, the other of sanctification. The Holy Ghost distinguisheth them by several terms, 1 Cor. 1. 30. Of him are ye in Christ Jesus, who is made unto us wisdom, righteousness, sanctification, and redemption. You see here are two distinct graces, righteousness and sanctification; they make them but one, sanctification and remission of sins. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified, Rom. 8. 30. Here justification and glorification are nothing else but justification and sanctification. St Paul speaks of a thing past, not of the glory to come; them he glorified, not shall glorify: he means sanctification, which is inchoate glory. For what is the glory we shall have in heaven, but the enlargement of those inherent graces God begins in this world? Here is the seed, there is the crop; here thou hast a little knowledge, but there it shall be enlarged; now thou hast a little joy, there thou shalt enter into thy Master's joy; here some knowledge, but there thou shalt have a full knowledge, and a full measure. Here glory dwelleth in our Land, but there we shall with open face behold as in a glass the glory of the Lord, and be changed into the same image from glory to glory, even as by the Spirit of the Lord, 2 Cor. 3. 18. (i. e.) we are more and more conformed to the image of Almighty God, by obedience and holy qualities infused into us, that we grow from one degree of sanctification unto another. And so you see how these are distinguished by their terms. Justification and glorification, justification and sanctification. There is another place in St. John, an hard place; but yet as I take it, these two righteousnesses, that have the same name for justification and sanctification, are righteousnesses both of them, to be distinct in their terms, in that place it is said, Joh. 16. 8. That when the Spirit shall come, he shall reprove; or (as we should translate it, and as you read it in the margin) he shall convince the world concerning sin, righteousness and judgment. Thus I say it should be translated, for it is of no sense to say that God should reprove the world of righteousness; on what occasion this was spoken, we must not stand to speak: but righteousness and judgment is justification and sanctification. And the drift of the place is this; when the Spirit shall come, how? not upon me or thee; but the Spirit here spoken of is that Spirit that should come upon the Apostles, it shall begin at the day of Pentecost; and these 12 should set forth like twelve Champions to conquer the world, and to bring them unto the sceptre of Christ. He shall convince the world; (i. e.) when the Spirit shall come on you, and your tongues be tipped with that spiritual fire, which shall be active; it shall convince the world of three particulars, of sin, righteousness and judgment: Of the point of humiliation for sins, the point of justification by righteousness imputative; and the glory of sanctification in judgment, and righteousness inherent. This method St. Paul useth in the Romans to stop every man's mouth. First, He convinceth the Gentile, which was easie to be done; after he convinceth the Jew, that there is righteousness to be had in another, though none in my self. He shall convince the world, &c.

As



As if he should say, To be shut up under *unbelief*, is to be *convinced* of all *sins*. Now consider what is the nature of *unbelief*; it is to fasten all *sins* upon a man: and when I have *faith*, all my *sins* are put out of *possession*, they are as if they were *not*; but if we are shut up under *unbelief*, we are *dead*. The second work of God's Spirit, is the *Ministry of the Word*; He shall convince the world that there is *righteousness* to be had by a communion with another; though we are guilty in our selves, yet he will set us free; and the reason is, because I go to my Father. As if he should say, though you be convinced of your *sins*, that you are wholly dead in trespasses and *sins*, and have no means in the world to put that away; yet notwithstanding, the second work of God's Spirit, is to *convince of righteousness*; that there is a *righteousness* to be had in Christ, because he was our *Surety*, arrested for *debt*; he was committed to prison, where he could not come out, till he had paid the utmost farthing. There is a *justification* to be had in me; I go to the Creditor, I have made no escape; not like one that brake the prison, and ran away, but I am now a *free-man*. I have not made an escape before the debt is paid, then I might be brought back again; but the debt is discharged, and therefore I go to my Father, to maintain my place and standing. I was given unto death for your *sins*, but I am risen again for your *justification*, and I now sit at my Father's right hand: this is the second thing. But is there not a third thing that the work of the Ministry must do? Yes, to convince the world that there is *judgment* or *righteousness* inherent. There is a hard place, I shall speak of it; it is usual in Scripture to joyn *righteousness* and *judgment* together. The words of the Lord are *righteousness* and *judgment*. And the integrity of a man's heart which is opposed to *hypocrisie*, is called *judgment*; as God liveth who hath taken away my *judgment*, Job 27. 2. How did God take away his *judgment*? is it meant that he had taken away his *wits*? No, but he hath put his heavy hand on me, that hath put a conceit in the mind of my friends that I am an hypocrite; though, to confront the error of his misjudging friends, he was resolved to persist in his integrity; *vers. 8. My righteousness I hold fast, and will not let it go; my heart shall not reproach me so long as I live.* His *judgment* was taken away, (*i. e.*) the opinion they had of his integrity: And this will expound another place in *Matth. 12. 20. A bruised reed shall be not break, and smoking flax shall be not quench, until he send forth judgment unto victory?* What is that, until he send forth *judgment*? This *judgment* signifies nothing but those *inherent graces*, those *infused qualities*, that God sends into the heart of a Christian; which being produced in the children of God by the spirit of *judgment*, through which they are enabled to judge what is right and acceptable to God in Christ, who is their wisdom, are themselves called *judgment*. You read therefore, of washing away the filth of the Daughters of *Sion*, and purging the blood of *Jerusalem*, which is the sanctification of the Church, by the spirit of *judgment*, *Ila. 4. 4.* In a man's first conversion there are but beginnings of grace: what is *faith*, *hope*, *patience* and *fear*? it is like a *smoking flax*, (*i. e.*) like the *smoking wick* of a candle made of *flax*: as when a candle burns in the socket, it is now up, now down, you know not whether it be alive or dead; so in the first conversion of a Christian, *infidelity* and *faith*, *hope* and *despair* mount up and down. There is a *conflict* in the beginning of conversion, but he will not give it over until he bring forth *judgment*, until he get the *victory* of all opposition from the flesh. And what is the reason? Because the Prince of this world is judged. He shall convince the world of an *inherent righteousness* in spite of the Devil's teeth, because he is condemned. He that before worked in the children of *disobedience*, is now cast down. The strong man is cast out, and therefore, upon that ground you have the third point. Besides the grace of *justification* following upon Christ's death, there is another; the grace, I mean, of *sanctification*, through which the Devil shall be dispossessed.

sed; the Devil is strong where he doth wicked things, but he shall be disarmed, he shall not touch thee, the wicked one shall not hurt thee, thou shalt overcome him.

I now go forward.

The third thing I noted besides faith and justification, was, That we must observe what relation one hath to the other; and how it comes to pass that justification is attributed to faith, there being more noble graces in us, than faith.

I answer; the reason is because faith is brought as the only instrument, whereby we receive our justification, purchased by the merits of Christ's death. When we say faith is an instrument, we must understand it right well; we say not faith is an instrument to work my justification, Christ alone must do that; it is no act of ours, nothing is in us; faith is said to be an instrument, whereby we get our justification in respect of the object, it is a nearing us to Christ; it is the instrument of application, the only instrument whereby we apply the medicine, and the plaister of Christ's blood; whereby we that were strangers, and afar off, are made near; faith is the only hand which receiveth Christ; when the hand layeth hold on a thing, it layeth hold on a thing without it self; so is faith a naked hand, not as a hand that gets a man's living, but like a beggar's hand that receives a free alms given by the donor; as the Apostle speaks, Rom. 5. 17. For if by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ. There is abundance of grace, and a gift of righteousness; faith is the only means whereby we receive this gift: Whereupon I inferred this, which was of great consequence; seeing faith did justify, not as an active instrument, but as it did receive the gift of grace, it did follow, that the weakest faith that was did get as much justification as the strongest faith of any whatsoever; because faith justifieth not as a work, but as it did receive a gift; therefore our Saviour faith, O, ye of little faith! Matth. 8. 26. yet, as little as it was, it was builded upon the Rock; and though Satan desired to winnow them, and sift them as wheat, yet they remained firm; as our Saviour faith of the faith of miracles, If ye had faith as much as a grain of mustard-seed, ye should say to this Mountain, be removed, and it would obey you: Mar. 11. 23. So for common faith, which the Apostle calleth so, because it is common to all the Elect, Tit. 1. 4. if thou hast so much faith, thou shalt be able to remove Mountains of Corruptions; suppose thou hast a trembling hand scarce able to hold, yet have the perswasion of the woman in the Gospel, If I may but touch him, I shall be whole: I shall be saved, healed, if I can but touch him: And mark our Saviour, The people thronged about him, and he saith, Who is it that toucheth me? A wonder that he, when they crowded him, should ask such a question; but Christ knew that some body touched him, beside the touch of the multitude: indeed that woman touched him more than the crowd that pressed him, as St. Augustine saith, *Illa mulier qua simbrium tectegit, magis tectegit, quam turba que pressit.* it is said in the Text, The poor woman came trembling, and told him all the truth. And he said, be of good comfort; though thou hast a paralytick, and palse-sick-hand, yet the touch is enough, Luk. 8. 47. the least faith brings as much life as the greatest.

Object. But then, what need a man look for a great faith?

Sol. Yes, by all means; for though thou hast much comfort by a little weak faith, yet the more faith, the more comfort; and therefore it is to very much purpose to labour after a strong faith. Abraham (it is said) staggered not through unbelief, Rom. 4. 20. if thou hast a strong faith, thou wilt have a strong consolation: Thou mayest by thy weak faith be healed of thy disease, yet by the weakness of thy faith, mayest want much of the strength of thy comfort; therefore thou must go from faith to faith, Rom. 1. 17.

but



but know this, that a *new-born child* *ἀγνέωντος βρέφους*, is not yet so strong as a man, yet he is as much alive, as the strongest and tallest man; so that again thus, thou art yet but a *new-born babe*, not so strong or so lively as one more grown, but yet thou hast all the lineaments of the new creature in thee, though thou art not so strong and lively as another may be.

*Object.* Did not you tell me that it was not every faith that did justify, but a *working faith*? how then doth faith alone justify?

*Sol.* I answer, When faith justifieth, there is one thing said of another; the *subject* and the *predicate* are Faith justifies. Justification is attributed unto faith; Look on the word (*only*) whether it doth determine the *subject* or the *predicate*; doth faith which is alone severed from good works, justify? so the proposition is false. First, that faith which is alone, separated from love and the fruits of good works, doth not justify; but let the (*alone*) be put to the *predicate*; faith justifieth alone; (i. e.) faith is the only *verue* in the soul whereby a man is justified, that is true: As if a man should say, the eye alone seeth, 'tis true; if we put it thus, the eye severed from the members of the body, seeth, it is false. If the eye were taken out of the head, it would neither see alone, nor at all; but the meaning is this, the living eye is the organ whereby a man discerns a visible object; so faith, though joyn'd with other graces, yet takes not other with it for helps of Justification.

*Object.* But why should God select this vertue among others, that are more noble?

*Sol.* I say as before, God had respect to the low estate of his hand-maid, it was reason that God should chuse the lowest and the meanest: God selected this poor beggars hand for two reasons.

First, in respect of God.

I say 1. Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the father of us all, Rom. 4. 16. so that here are two strong reasons; one in respect of God; that God by so mean a thing as a beggars hand, should bring a man to justification; and the other in respect of faith it self, that it might be by grace, for when thou bringest nothing but a bare hand ready to receive a pardon, this must needs be of grace. If God say thou must love me, this were an exchange, not a free gift. I lay down something, and I take up something for it. Faith is that naked hand which fills it self with Christ, it layeth fast hold on Christ crucified with all his merits.

As if a man were ready to be drowned, there is a cable cast to him to lay hold on, and he laying hold on it, is drawn safe to the Land; but a man when he lays hold on the cable, must let go all his other holds which he laid hold on before. Thus must a man let go all other holds, and lay fast hold on Jesus Christ.

Faith hath two faculties: 1. It opens its self to let fall all other things: And then 2. When it is a naked hand, it layeth hold on Christ, and then it is filled with Christ, when the believer esteems all dross in comparison of Christ; it hath all fulness by grace: Where is then rejoicing and boasting? Rom. 3. 27. it is excluded; by what Law? of works? nay, but by the Law of faith. And then chap. 4. 2. For if Abraham were justified by works, he hath whereof to glory, but not before God; faith taketh away all boasting. Let him that glorieth, glory in the Lord. Therefore it is of faith that it might be of grace. This is the reason in respect of God.

2. In respect of our selves; To the end the promise might be sure to the seed; what is the reason why people doubt and think nothing sure; it is because they come not with a naked hand; I must have such a measure of humiliation, of patience; all to bring somewhat with us; whereas if we look on these

these things, we shall never be heard. If the bare *acceptation* of Christ, with a *trembling* hand will not make thee *sure*, thou understandest not the excellency of that very *treasure* whereof thou art possessed; what canst thou have more than the *bare receiving* of such a gift by faith? The reason why we are not more sure, is because we come not with a *naked hand*.

By the way there are many means, some (*à priori*) others (*à posteriori*.)

1. For the first; they are those things by which faith is wrought, though they are not so *evident*, yet they are most *sure*; when I consider God calls me in *my blood*, having *nothing* in me, and will be *friends with me*, bids me take his Son, and I do not, bids me take his *Kingdom* and *glory* with him, and I *refuse* it, though this be a matter not so evident, yet it is most *sure*.

2. Then there are other arguments which come from the fruits of faith (*à posteriori*) they are more evident, but not so sure. And thus have I declared unto you the first point of justification by faith, it is so sweet a *string*, that I cannot tell how to leave it, and therefore harp so long upon it.

Now let us come from the *Mother to the Daughter*; the eldest Daughter is peace with God, then this is the first birth; *And we are at peace, &c.*

In this peace we will consider these three particulars.

1. *What is that peace which we have.*

2. *With whom we have it.*

3. *By whom, and by whose means we have peace with God, &c.* It is procured by Jesus Christ.

What we have; peace.

With whom; God.

By whose means? Our Lord Jesus Christ. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

1. *What this peace is.* You know the point of peace is a great matter; it is the Apostolical Benediction: *Grace and peace in all the Epistles*; *Grace and peace from God our Father, and from the Lord Jesus Christ*, 2 Thes. 1, 2. and chap. 3. 16. Now the Lord of peace himself give you peace by all means always. This is a thing by all means to be desired, you must labour to get it; this was the *Angels song* when Christ was born, Luke 2. 14. *Glory be to God on high, on earth peace, good will towards men.* This peace is a thing by all means to be sought after, and what it is, you may know by the contrary; you know what a *miserable thing war* is; God grant you may not know it too soon: You know what it is to have an *enemy* among us. This is our case, till we be justified, we are at *daggers drawing*, at point of *hostility* with God. It is a foolish conceit for a man to think that by reason of God's *predestination* he is justified before he was; this is a *foolish conceit*; until thou art justified by faith, thou art not justified at all. God's *predestination* doth not make a change in the subject; if I intend to enrich a beggar, he is in rags still, for all my intention, till my intention be put in execution. Paul was elected before the foundation of the world; but till he was converted, he was an enemy, and a persecutor, the chief of sinners, as he speaks of himself, Rom. 5. 10. so the Scripture speaks in that point: *If when we were enemies, we were reconciled unto God by the death of his Son, much more being reconciled, we shall be saved by his life?* Before the time of peace came, we were *unbelievers, enemies*, in the state of *enmity*, when as before, God was thy enemy, as soon as thou hast touched Christ by a lively faith, presently all the *actions* he had against thee are let fall; God is *friends* with thee; this is a high and a deep peace, and this comprehends all kind of blessings; Amasa, 1 Chron. 12. 18. one of the valiantest Captains that David had, speaks there of peace; one would think it not so proper, it belongs not to them to talk of peace, but because peace comprehends all kinds of blessing, it is said, *Then the Spirit of the Lord came upon Amasa, who was chief of the Captains, and he said*



said, *Thine are we, David, and on thy side thou Son of Jesse;* peace, peace, be unto thee, and peace be unto thy helpers, for thy God helpeth thee. This is a speech from a Soldier to a Soldier, and this is done in a military way. Peace is welcome though coming from a Warrior, because it comprehends all manner of Blessings; It's said, *2 Sam. 11. 7. That when Uriah came unto David, David demanded of him how Joab did, and how the people did, and how the war prospered.* Look unto the Margin according to the original, and it is, *He demanded of the peace of Joab, and the people, and of the peace of the War.* A man would think it a contradiction that he should demand of the peace of the war; so then this peace which we have with Almighty God, after we are justified by faith, is the comprehension of all manner of good. This having peace with God is the fruit of the Spirit.

But with whom is this peace? *with God*; it is not peradventure so with thy self: thou mayst have a turbulent conscience, in so much that thou wouldst give all the world to have it quiet, to be assured that there is peace between God and thee; that's not the point: The thing thou gettest by faith is *peace with God*: When thou art troubled with thy self, and hast but a weak act of faith, yet if thou believest, thou art more afraid than hurt; thou art cock-sure, and shalt be calm and quiet in God's good time.

*Object.* But why should Christians be so foolish, so troubled? what's the reason the children of God do disquiet themselves?

*Sol.* Because they are fools, they stand in their own light, are straitned in their own bowels. God is liberal and free, but there is some hope of wretchedness in us, and we do things we should not do. We are always putting on our selves, and do not bring a naked hand; and this is the reason we are so full of distractions: for he that seeks justification (I mean remission of sins) by his own performance, will never attain it. Observe what the Apostle speaketh upon this point, *Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the law.* This was their stumbling stone, as he there saith, *Rom. 9. 31, 32.*

Again, it is the nature of many peevish people amongst us, that they will not be comforted; when news was brought to Jacob that Joseph was slain and lost, it is said, *All his sons and daughters rose up to comfort him, but he refused to be comforted; and he said, For I will go down into the grave unto my son, mourning,* Gen. 37. 35. They have a kind of pettishness, and peevishness, and wilfulness; they will not be comforted, and it may be there is some kind of pride in it too; they would perhaps be thought to be the only mourners of Israel, of the Kingdom. As Rachel mourned for her children, and would not be comforted, *Matth. 2. 18.* they shut up their eyes against all comforts; God commands them to be comforted, and they will not; it is no marvel then that they eat the fruit of their own hands; it is a part of our office to bring comfort, we have an injunction to it; *Comfort ye, Comfort ye my people, saith the Lord; we bring the tidings of peace, and our feet should be beautiful,* Rom. 10. 15. we bring good news, all is well; as Noah's Dove coming with an Olive branch in her mouth. *Comfort ye, comfort ye, cry aloud, spare not.* If you stop your ears, who can help it? the Lord is gracious and chargeth us to comfort you: and can there be any better news than to say, All is peace, all your sins are done away. *I have blotted as a thick cloud thy transgressions:* as who should say, it is the tidings of such good things, as all within thee is too little to praise the Lord, and therefore it is not a thing to be slighted over; *blesSED is the man whose sins are forgiven,* Psal. 32. which is no Noun Adjective, nor of the singular number neither; it signifieth blessednesses, as it were an heap of blessings. They commonly call it the eight beatitudes, it is but varied upon divers subjects; were there eighty eight, that were all one: To have thy sins forgiven thee, is the comprising of all happiness;

happineſs; and he whole *iniquity is covered*, hath intereſt in them all.

Again, when a man ſets his eyes too much upon his ſins; more upon his ſins than upon the mercies of God freely offered in Chriſt, this is a wonderful hinderance of the peace; Thou look'eſt on the wrong object, looking too much on thy ſins, when thou ſhouldeſt look on Chriſt, that brazen Serpent offered unto thee; then 'tis no wonder that thou ſeeſt not Chriſt though he be near thee: *Mary Magdalen complains and weeps* (as ſhe thought) *ſo the Gardener, that they had taken away her Lord, and ſhe knew not where they had laid him, when as he ſtood at her elbow; her eyes were ſo full of tears that ſhe could not behold her Saviour.* Now therefore ſtand not in thine own light, but look upon Chriſt as well as upon thy ſins; obſerve, though there be a peace and a calm, yet preſently all turmoils will not ceaſe after humiliation: When there is a great ſtorm at Sea which laſts perhaps twenty four hours, and then ceaſeth, what are the waves preſently quiet, as ſoon as the ſtorm is over? no, there will be toſſing and rolling many hours afterwards, becauſe there muſt be a time of ſetling; and ſo though there be peace between God and thee, and the ſtorm over, yet there muſt be a time of ſetling.

I ſhould now ſhew you the difference between the peace that wicked men have and this other peace; theirs is not peace: *There is no peace to the wicked*: It's a truce only, and we muſt make a great difference between a truce and a peace. A truce when it is expired, commonly ends in more bitter War. With them there is a ceaſation of trouble, their conſciences do not accuſe them, but when the time limited is over, and conſcience again breaks looſe, it will be more unquiet and unſetled than ever before; it will be at open war againſt them.

R o m.



ROM. 5. 1.

*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; By whom also we have access by faith into this grace wherein we stand, and rejoyce in hope of the glory of God.*



Having out of these words declared unto you, the Mother-grace justification by faith, I proceed to the consideration of her Daughters, those fruits or graces which spring from a true justifying faith. So that here we have the great Charter and Privilege that a justified man is indowed withal. First, *He hath peace with God.* Secondly, *Free access unto him.* Thirdly, *Unspeakable joy, and that joy not only in respect of that delectable object, the hope of the glory of God in heaven hereafter; but here also, that which spoils the joy of a natural man, (afflictions, &c.) are made the matter of this mans joy.*

Now concerning peace with God through our Lord Jesus Christ, the first of these, I considered three parts in it.

1. *What the peace was which the justified man enjoyeth.*
2. *The parties between whom this peace was made.*
3. *Who was the peace maker.*

Concerning the peace I declared unto you what it was, that it was an unconceivable thing, *The peace of God that passeth all understanding; a thing which our shallow understandings cannot reach unto, we cannot apprehend the excellency of this grace: Consider its excellency by the contrary, there is no misery in the world like that, as when a man stands at enmity with God: Do we provoke the Lord? Are we stronger then he? 1 Cor. 10. 22. If a man sin against a man, saith Eli, the Judge shall judge him; another man may take up the quarrel, but if a man sin against God, if the controversie be between God and us, who shall intercede for us? 1 Sam. 2. 29. Were it not for this our peace-maker Christ Jesus, we should be in a woful condition, unless he put to his hand, and took up the matter.*

Now it is a great matter to come to the fruit of peace; *the fruit of righteousness is sown in peace of them that make peace; Jam. 3. 18.* We have this fruit of peace from righteousness, we do not sow fruit but seed, the fruit comes afterwards. It is not so with a Christian, he is as sure, as if the thing were in hand, he soweth not only the seed, but the fruit of peace in righteousness, that is, in that application of Christs righteousness, to his justification; as soon as he is justified, at that instant, he hath the fruit of peace.

So we have peace, but with whom is it? it is between God and us. God, and a justified man is at peace through Jesus Christ; at the very same instant that a man is justified, he is at peace with God. *This peace, as I declared unto you, is a gift of an high nature, which belongs not to every man, but to the justified man only; he who is justified by faith, he only*

hath peace. In the *Ephesians* and *Isaiah* there are general proclamations of peace; Peace be unto them that are near, and unto them that are afar off: and *Isa. 57. 19.* The word the Apostle useth in the *Ephesians*, hath allusion to this in *Isaiah*, *vers. 19.* *I create the fruit of the lips, peace, peace to them that are afar off, and to them that are nigh, saith the Lord, and I will heal them; but the wicked are like a troubled Sea, that cannot rest. There is no peace (saith my God) to the wicked.* Though the proclamation be never so general to Jews and Gentiles, yet it belongs only to those who have peaceable minds towards God, those who will not stand on terms of rebellion against him: What madness is it to think, that if I stand in point of rebellion against God, I should have peace with him? But I must cast down my arms, renounce my treasons, and I must come with a subject's mind, then there will be peace, otherwise no peace. When *Jehu* came to revenge the quarrel of God, *Joram* asked him, *Is it peace, Jehu?* he answers, *What peace so long as the whoredoms of thy mother Jezabel, and her witch-crafts are so many!* 2 *King. 9. 22.* As long as thou continuest in a course of rebellion, what hast thou to do to talk of peace? Why thinkest thou on peace, when thou art the chief rebel? As long as wickedness continues in thy heart, thou hast no peace of God by Jesus Christ.

Now it may fall out that there may be a kind of quietness in the conscience of a wicked man; but we must make a great difference between a peace and a truce; a truce is but a cessation of war, for such a time; and many times when the truce is over, it ends in greater war, because they have the more time to gather strength, and increase their Forces: So there may be a peace or a truce between God and wicked men, but it is the highest judgment that can be upon a wicked man to be thus let alone; but it is not so with godly men; God breaks their peace, and hedges up their way with thorns, and many times torments their conscience, and breaks their peace; but when God suffers a sinner to thrive in sin, when he suffers him to go on so long, that his own honour is almost touched; *I held my peace, saith God, then thou thoughtest me to be such a one as thy self, Psal. 50. 21.* God holds his peace, then the sinner saith, *God doth not heed.* However the preacher amplifies these things, God is not so terrible as they make him: Well, but though God hold his peace long, yet at last he will speak; *Oh, consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver you.* When the time of the truce is out, then the conscience is like a fierce Mastiff; the longer he is tied, the more fierce he is when he is let loose: so conscience, when he hath been long quiet and tyed up, when God lets loose the cords thereof, it will be more fierce than ever before, it will then fly like a Mastiff in thy face, and as it were tear thy throat; and then there will be in thee the very flashings of hell.

Now there is a great difference between the peace of God's children, and this little cessation of war in the consciences of wicked men: When the strong man armed, keeps the house, the goods that he possesseth are in peace, *Luk. 11. 21.* When *Satan* is the Master, and thou doest his will, and he hath thee at command, he doth not trouble thee; when he keeps the house, the goods are in peace; but when a stronger than he comes, and puts him out of possession, then comes the strife and debate. Look therefore to thy peace; is it such a peace as thou hast never found any conflict, any stirring, striving betwixt the strong man and the weak? suspect that peace; that is not the peace of a justified man, but of such a one who is held by the Prince of darkness.

2. Again, how comes this peace to wicked men? they consider not the wrath of God, nor the danger of sin; they consider not that *Topbet* is prepared of old, *Isa. 30. ult.* if they did but consider this, it would spoil their sport, and break their peace: but now a justified man, he knows what sin is, and what hell is; and at that very time, when he is thinking of his sins, and of

dam-



damnation, when he knoweth that this is the reward of God's enemies, he hath peace even then. This proceedeth from the sense of God's frank and free remission in Christ, with which the children of God are much affected. St. Augustine cries out; *Quid retribuam Domino, quod recevit hac memoria mea, & anima mea non metuit ! inde diligam te Domine, & gratias agam, &c.* Confess. 2. 7. What shall I render unto the Lord, that I recollect these Impurities and Monsters of sin, and yet am not overwhelmed with consternation in the recognition of them ! I will love thee, O Lord, and give thee thanks, and confess to thy name. The other, the wicked, they shut their eyes that they may not see their danger ; and because they discern it not, therefore they are at peace. A man in a dark night going over a dangerous Bridge, that if he miss but a step he is drowned, yet he passeth over securely, and is not afraid, because he wanteth light to discover the danger ; but bring him the next day, and shew him what a danger he escaped, and the thoughts of it will make him quake and tremble, though the danger be past : So these men, being in darkness, see not their danger, and (therefore) do not fear ; but God's child having his eyes in his head, discerns the danger, and sees also how he is delivered by Jesus Christ : He is at peace, not because he seeth not the danger of the way, but because he knows that God made the way broad by Jesus Christ, and so is freed from sin and death.

Now to speak something to them that have this true and sound peace, this peace is with God ; I shewed you the last time that this peace is not always in their own conscience, but it such on God's part, which is the safe part ; many reasons there are, why God doth not shew it unto them ; though all be quiet betwixt God and them, yet they have not an apprehension of it in their consciences.

I shewed that this is many times their own fault, because they will not be comforted ; all their thoughts are bent upon their sins, and their provocations of God, and they have not an eye open, to look upon the mercies of Christ ; they put it off, and will not be comforted : and if they put it off from themselves, no marvel if they have not peace in their consciences.

This may come by reason of the great conflict before in the conscience : God raiseth a great storm, and when he intends to bring a man to some great work, or to a great deal of joy, he first humbleth him ; the Prince of our salvation was consecrated by afflictions, and we must be conformable unto Christ our Head ; When the storms are past, the Sea will continue raging for a while ; and when you have turned the wheel round, If you take away your hand, it will go round it self for a time : So when you are justified by faith, the storm is over, yet the roaring of the waves will continue ; it will be so with the children of God ; though there be a calm, yet there will be some remainders of a storm.

Again, they are in travail, and that is a painful thing ; My little children with whom I travail, Gal. 4. 19. They have the pangs of the new birth, and it is a good while before they can find that quietness their heart doth long for.

Again, God purposely doth, though he be friends with them, take away from them the sense of peace, because he takes delight to find that strength of faith : Faith is manifest that way, faith is most strong when there is least sense. My God, my God, why hast thou forsaken me ? Psal. 22. 1. the less sense, the faster the hold ; and God loves this at life, that when he spurns and frowns, he will not let go, nor be put off ; let him kill me, he shall kill me with Christ in my arms, I will not let go my hold ; God cannot fail, he hath given me his Word, and therefore I will not let go. Such a strong faith had Abraham, contrary to reason ; God's Word is true, he gives me his Word, and I will trust him : So a child of God will not be put off ; though God write bitter things against him, he will not forego him. We have an excellent example

example in the woman of Canaan; the end of it is, *O woman, great is thy faith*, Matth. 15. 28. But how doth the greatness of it appear? *Lord, have mercy upon me, my Daughter is grievously afflicted*, &c. Why not rather, *Lord, have mercy on my daughter*? the reason is because she was afflicted in her daughter's affliction. By the way we may hereby understand the meaning of the Commandment, where it is said, *he will visit the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate him*: But why to the third and fourth generation? because, *I may see the third and fourth generation*, and may see the judgment of God on them, and may remember my sin, for which they are plagued; the case is mine, and not theirs only; *Lord have mercy upon me, for my daughter is diseased*: I see my own sin is punished by the judgment on her in *my sight*. Poor woman, Christ will not hear her; she might have been dashed out of countenance, the Disciples were weary of her clamorous cries, and say, *Send her away, for she troubleth us*: What, saith Christ? *Is it fit to take the children's bread, and cast it unto dogs*? This was enough to dash her quite; before she was discouraged by silence, but to be called dog, it were enough quite to discourage her: but see the fruit of faith; she seeks comfort of that which would have undone another: What, am I a dog under the table? there I shall get a crumb; others of the children that are better, let them have the loaves: I account my self happy if I may but get a crumb. *O woman, great is thy faith*: This is great faith when it goes contrary to all sense; that when God calls me dog, when he spurns at me, and frowns on me, I will not be put off. Faith is of the nature of the Vine, if it have but the least hold on the wall, it makes use of it, and climbs higher and higher: So out of the least thing that drops from her Saviours mouth, she raiseth her faith higher: So though we have this peace with God, yet oft times he withholds the notification of it to us.

3. The last thing is to note the difference between the peace of a carnal and a spiritual man; *carnal peace is mixed with a great deal of presumption and pride; but the more spiritual peace thou hast, the more thou art dejected in thyself, the more cast down*: see it in Ezekiel, Ezek. 16. 60, 61, 62, 63. *I will establish with thee an everlasting Covenant; then shalt thou remember thy ways, and be ashamed when thou shalt receive thy sisters, thy elder, and thy younger; and I will give them unto thee for daughters, but not by thy Covenant: and I will establish my Covenant with thee, and thou shalt know that I am the Lord, that thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee, for all that thou hast done, saith the Lord*: When God is pacified, yet they hold down their heads, and are ashamed; when a man knoweth that God hath pardoned his sins, he is ashamed that he hath carried himself so wickedly against God, of whose mercy he hath now such experience: *When God is pacified, a man remembers his former sins, and is confounded*; as it is, Ezek. 36. 31. *Then shall you remember your own evil ways, and your doings that were not good; and shall loath your selves in your own sight for your iniquities, and for your abominations in that time when I am pacified toward you*. That which would work in a carnal man security and pride, (for he never thinks himself better than when there is peace within) will work in the child of God the grace of humiliation. In the last Chapter of Job, God had manifested himself wonderfully to Job; and however before he had very sharp afflictions, his sufferings in soul were next to the sufferings of Christ. I believe never any man suffered so much as Job did, insomuch that the arrows of the Almighty stuck in him, the poison whereof (saith he) drinketh up my spirit, Job 6. 4. This was the case of Job, and he stood upon terms of justification; he wished that God would dispute with him, that God would either be the Opponent or the Answerer. If God would answer, he would oppose; or if God would oppose, he would



would answer. God comes as he would have him, and Job is not at that point that he was before; when God draws nigh unto him, he saith, *I have heard of thee by the hearing of the ear, but now my eye seeth thee*, Job 42. 5. Well, this may make thee a proud man, and elevate thee: no, saith he, *now I abhor my self in dust and ashes*. The nearer God draws unto us, and the more merciful he is unto us, by that light we the more discern our own abominations. That which would make another man proud, brings Job to the knowledge of his vile ness. Therefore I abhor my self, and repent in dust and ashes.

3. Now another thing is, *Who is this peace-Maker?* This I shall but touch: *We have peace with God: But how? Through our Lord Jesus Christ; he is our peacemaker, and interposeth between his Fathers wrath and us*, Ephes. 2. 14. *For he is our peace; who hath made both one, and hath broken down that partition wall between us; we have not only peace with God through Christ, but Christ is the very peace; not only the peace maker, but the peace*. There was a middle wall of partition between the Jews, and the Gentiles; and between God, and us; Christ breaks it down; sin shall no longer be a wall of partition. Having abolished in his flesh the enmity, even the Law of Commandments contained in Ordinances, for to make himself of twain one new man, so making peace, and that he might reconcile both unto God in one body by the Cross. There was hatred between God and us. Christ hath crucified that hatred with the nails wherewith he was fastened to the Cross; he hath kill'd it by his crucifixion, and now enmity being slain, peace must needs be alive; there is peace and reconciliation made. You are come (saith the Apostle) to the blood of sprinkling; Heb. 12. 24. whereas the blood of Abel cryed for vengeance against Cain the murderer: This blood cries for peace, it out-cries all our sins; sin hath a voice; its said, *The cry of Sodom and Gomorrah went up into the ears of the Lord*; Every sin thou committest hath a voice to cry, but the blood of Christ hath a shriller voice, and out-cries the cry of thy sins; it is so prebminent, it speaks for peace, and doth out-cry the voice of our sins; the high Priest was a type of Christ, Numb. 16. *He must have on his frontlet Holiness to the Lord*; as one which bears the iniquity of the holy things of the Children of Israel representing the holy one of the Lord and standing in the person of Christ; Moses saith (when there was wrath gone out from the Lord) unto Aaron, ver. 46. *Take a censer and put fire therein from off the Altar, and put on incense, and go quickly unto the Congregation, and make an atonement for them, for there is wrath gone out, the plague is begun*; So when the wrath is gone out, the High Priest comes and offers up himself a sweet incense acceptable unto God. And Aaron took as Moses commanded, and came into the midst of the Congregation, and behold the plague was begun among the people, and he put incense and made an atonement for the people. When wrath is come out from the Almighty, and his Army is sent out for to destroy the Rebels, now our High Priest stands between the living and the dead, and offers up himself an obligation to Almighty God to make peace: Look to the case of Balaam; when the people had committed fornication, Phineas executed judgment; wherefore the Lord saith, Numb. 25. 12. *Phineas hath turned away my wrath from the people and if that one act of Phineas his zeal for the Lord, in killing the Fornicators before the Congregation, if this, I say, appeased Gods wrath for the whole Congregation; how much more doth our Phineas who hath fulfilled all righteousness, whom the zeal of Gods house had eaten up? He is nothing but zeal it self, and all that he doth in our name unto his father, is for our good. How much more shall Christ pacifie Gods wrath, who hath received the gash of Gods sword upon his own body, and would not have himself spared, that he might do it? As Janah was three dayes and three nights in the Whales belly, so shall the Son of man be in the heart of the earth.*

earth. *Mat. 12. 40.* There is a mighty storm, and *Jonah is cast out into the Sea, presently the storm ceaseth*; so Christ having suffered for us, there is peace, the storm is over.

Now follows in the next place in the Text; *By whom we have access by faith into this grace, wherein we stand, and rejoyce in the hope of the glory of God.* These are the two privileges that a justified man hath; he hath a gracious access unto God; Suppose he be in a fault, (as who is not?) if any man sin, we have an Advocate with the Father Jesus Christ the righteous: *These things have I written, (saith the Apostle) that you sin not; but if any man sin, we have an Advocate with the Father, &c.*

This is the state of a justified man; though he do by his relapses provoke God, yet he is in the state of a subject; though he be a disobedient subject, yet a subject, not a foreigner as before; but now ye *that were not a people, are become the children of the living God, Rom. 9. 26.* A child of God in the midst of rebellion no sooner repenteth, but he is *sub misericordia*; as soon as he is in the state of grace, he is under God's protection, he is no stranger: and as soon as he converteth unto his heavenly father, though he hath his blood about his ears, and is in his rags, yet he may with an humble boldness come to God; *By Jesus Christ he may come boldly to the throne of grace, that he may find help in time of need, Heb. 4. 16.* The Apostle in *Ephes. 2. 18.* sets down twice the great privileges Christians have, *For through him we both have an access by one Spirit unto the Father: It is Christ which makes the way.* To have a friend at the Court is a great matter, especially when a man hath need of him; *Christ is gone before us, and he lives for ever to make intercession for us, and we need no other Mediator: thus he bespeaks his Father; Father, this is one of mine that I shed my blood for, one of those that thou gavest me; I beseech thee have pity upon him, and I beseech thee give him audience: Ephes. 3. 12. By him, (i. e.) through Christ, we have access by one Spirit unto the Father, in whom we have boldness by the faith of him, and access with confidence.* I go not now doubting unto God, I prefer my suit with boldness. Mark the Apostle St. James; *If any man want wisdom, or any other thing, let him ask it of God that gives to all men liberally, and upbraideth not: It is otherwise with men; when one hath done a great man wrong, and comes to desire a favour at his hands: Oh Sir! saith he, do you not remember how you used me at such a time, or in such a place? that he is presently upbraided with, it is cast in his dish: but it is not so with God; he gives liberally, and upbraids no man: so there is a free and a bold access with faith and confidence, by whom we have boldness and access: let him not doubt or waver; that is a notable place; here is bold access by faith unto God, and by that we may be assured of whatever we ask; if it be forgiveness of sins, we may be sure they are forgiven; if we ask in faith we may be assured.* By the way take notice of the folly of the Papists, who think that a man can have no confidence or assurance that his sins are forgiven. *This is our confidence, that if we ask anything according to his will, he heareth us: Now, is it not according to his will to ask forgiveness of our sins? Doth not he enjoin us to do it? Therefore what infidelity is it, not to be assured of it? And what impudency is it in them, to go about to cut off that which is the whole comfort of a Christian? The assurance of his salvation. Thus it is indeed with those that have no feeling nor confidence, as those who are in hell think there is no heaven; and they who teach such uncomfortable Doctrine can receive no comfort farther than the Priest giveth it them. It's true, there is no true assurance, but in the true Church; but there it may be found.*

And as I began with *sowing in tears*, so I would end with *reaping in joy*: that is the next thing in the Text, for which I pass over the other part of it. I begin with *humiliation*, but end with *joy*; and not only that joy which we shall



shall have in the Kingdom of heaven, but on earth while we have these things, but in hope and expectation. A man that would reckon up his estate, doth not only value what he hath for the present, but he reckons his necessities also; what he shall have after such a time, what will come to him of his heirs. God's children, they have a brave reversion; glory, and honour, and a Kingdom: It is your Father's good pleasure to give you a Kingdom, Luk. 12. 32. We are all the children of God, but it doth not appear what we shall be: when he appears, we shall be like him; for we shall see him as he is, 1 Joh. 3. 2. He shall change our vile bodies, and make them like his glorious body. We are here sons, but yet, but in a strange Country, no body knoweth what he is, and therefore he meets with many affronts. The King when he was in France, went for an attendant on the Duke, and is he troubled at it? No, he knew that the world knew it not, they knew not what he was; and therefore he is not troubled at it. So is it with the children of God; but when they shall appear, they shall be advanced, and their enemies ashamed. By the way, let not the people of God be discouraged by the taunts, jeers and reproaches of wicked men; they know not what you are, and therefore make light of you, as they did of Christ himself. Well, besides what we have in reversion, the very present hope of it works wonderful joy in the heart of a Christian. David did not live to see the glory of Solomon's Temple; but he made provision for it, and cast the model of it, and he took much delight in the contemplation of what it would be. The consideration of these hopes makes my flesh rest in hope, and my heart rejoyce, Psal. 16. 9. The consideration of the resurrection made David's heart rejoyce: The consideration of that which is to come, should bring abundance of joy unto a Christian, these are strange things, not like the joy of a natural man; for his heart is sad in the midst of laughter, Prov. 14. 13. but these rejoyce with a joy unspeakable, and full of glory, 1 Pet. 1. 8. Here are some sparks, some beginnings of the glory of heaven, and of that great joy which we shall have hereafter; but I cannot speak of these things in an hour.

But so far as the Devil transforms himself into an Angel of light, there is no work of God's Spirit in the hearts of his children; but Satan, like an Ape, labours to imitate in the hearts of wicked men, to make them secure: we must know that there are joys in some who are not regenerate. They that receive the Word on the Rock, received it with joy. The Word, if it be apprehended, and hath but the least footing, brings joy with it.

But now to know how I may get this joy, how beneficial a thing is it to have such a comfort on earth, as to know that I have this true joy! and to be able to distinguish this joy from the false joy, from the flashes, those fleeting joys of the wicked, which are but as the crackling of thorns under a pot, Eccles. 7. 6. for theirs is but as a blaze that suddenly goeth out. Now if thou wouldst know thy joy aright, and whether it differ from that counterfeit joy which flesh and blood, and the Devil suggests: Look to the things that go before, and produce this joy.

1. The first thing that goeth before true joy, and produceth it, is an opening unto Christ when he knocks at the door of thy heart: As in that famous place, in Rev. 3. 20. Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me. There is, if thou open, a sweet and familiar communication between Christ and thee; he communicates himself at dinner and supper. A man comes not melancholy to meals; Christ will come, and make merry with thee, he will sup with thee familiarly. But how is it with thee? Hath Christ knocked, and thou hast given him a sleeveless answer, and hast thou joy? it is a false joy. But when Christ knocks at the door of thy heart, there must be an opening the door on thy part, when he knocks by his Word and Spirit: And dost thou give such an answer as the Spouse in the Canticles,

Cant.

Cant. 5. *I am come into my garden, my Sister, my Spouse, I have gathered my myrrhe with my spice, I have eaten my honey-comb with my honey.* Now Christ coming to Supper, knockt at the door, and would bring in a great deal of joy. *I sleep, saith the Spouse, but my heart waketh; it is the voice of my well-beloved that knocketh, saying, Open to me, my Sister, my Love, my Dove, my Undesfiled.* When God comes and wooes us, and desires to communicate himself unto us, and desires us to put off our cloaths, dost thou look for comfort if thou openest not? At last I opened to my Beloved; vers. 6. *But he had withdrawn himself, and was gone; my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.* When thou givest not Christ entertainment when he comes, thou mayest seek, and not meet with him. It is observed that the Keepers of the Wall are the greatest strikers: Those whom God hath set to be Watchmen, instead of comforting, they smite; vers. 7. *The Watch-men that went about the City, they found me, they smote me, they wounded me, they took my vail from me: She gets raps from them who should protect her, because she did not entertain Christ: if thou findest any comfort after Christ hath knocked, and thou hast opened unto him; then it is true joy, and thou mayest make much of it.*

2. If it be true joy, there goeth faith before it; for being justified by faith, we have peace with God through our Lord Jesus Christ. So that the exercising of the acts of faith, is a spiritual means to raise comforts in our souls; Job. 6. I had need to speak of this, for there is want of the exercises of faith: Is it enough, think you, to have faith once exercised? He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him: It is not enough to eat once a year. A man will not be in good liking that eats but once a year, but a man must eat once a day at least. A Christian should feed on Christ every day, make him his ordinary food, renewing every day the acts of faith, receive Christ crucified, by faith, every day. If a Christian would consider that God offers Christ unto him every day, and thou renewest thy faith, and claspest him every day, it would be a special way whereby joy should be raised in the soul. It is said in Rom. 15. 13. *We rejoyce in the hope of the glory of God: Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.* Thus when thou hast exercised the acts of faith in believing, and then upon that rejoycest, then it is seasonable and true joy, and not the counterfeit joy of the wicked: when it arises and springs from believing, when that procureth it, it likewise distinguishes it from all false joys. The Apostle tells us, Philip. 1. 24. *Having this confidence, I know that I shall continue with you all, for your furtherance and joy of faith.* It is called the joy of faith, because it springs from that principle of rejoycing, from that mother-grace, that your rejoycing may be the more abundant.

The preaching of the Word whereby faith is wrought, brings abundance of joy. That place of St. Peter is remarkable; 1 Pet. 1. 8. *Whom having not seen, ye love; in whom, though now you see him not, yet believing, ye rejoyce with joy unspeakable, and full of glory: Yet believing; that is, yet exercising the acts of faith, which we too much neglect.* If we did exercise these acts every day, we should have our Charter of joy renewed every day; yet believing, ye rejoyce.

3. Pray and be thankful; praise and thanksgiving are those fruits which fulfil all our joy. When thou prayest, thou conversest with God, thou speakest with him face to face, as Moses did. He who can pray spiritually, and pray hard unto God, as Moses face shined when he talked with God, so will thy soul thrive, praying hard, and being thankful: There is no greater mean than this to get this joy; Psal. 33. 1. *Rejoyce in the Lord, O ye righteous, for praising is comely for the upright.* Upon this hangs all our comfort; praise always brings rejoycing; the one begets the other. In Isaiah, The comfort



comfort there that God's children receive, is the changing of rayment ; *Christ preaching the acceptable year of the Lord to appoint unto them that mourn in Zion, to give to them beauty for ashes, the oyl of joy for mourning, the garments of praise for the spirit of heaviness, Isa. 61. 3.* The ground of praise is joy ; one follows the other : Observe, God will give us the oyl of joy ; *Christ was anointed with this oyl above his fellows : Christ hath fulness of joy ; this oyl doth not come on his head alone, but it trickles down unto the lowermost hemm of his garment, even upon all the lively members of his mystical body.*

I will add in the last place, when a man considers the great things which are given to him by God, and what an estate we get by Christ. I have forgiveness of sins ; and *Blessed is the man, whose sins are forgiven, Psal. 32. 1.* Christ's blood is wine, and my name is written in the book of life. *Do not rejoyce (saith our Saviour) because the Devils are subject unto you ; but rather rejoyce, because your names are written in heaven, Luk. 10. 20.* When I consider that I am not in the black Roll, and it is my faith which strengthens me, which makes me reckon Christ my chiefest wealth ; this makes me rejoyce in mine inheritance, and in hope of the glory of God. When I consider the great reward in the world to come, this is a great cause of rejoycing ; and therefore God's children long for the coming of Christ : it is made, *Tit. 2. 13.* a mark of those that shall be saved ; *That they long for the appearance of Jesus Christ, looking for, and hastning unto the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ. And in 2 Pet. 3. 12. Looking for, and hastning unto the coming of the day of God. A longing expectation there is in all the creatures after the second coming of Christ ; They wait (saith the Apostle) for the manifestation of the Sons of God : and presently he adds, Not only they, but we also that have the first fruits of the Spirit, groan and long for the coming of that day, Rom. 8. 19. 23. And therefore the last breath of the Scripture is breathed out in the confirmation of this hope, Rev. 22. 20. He that testifieth these things, saith, Surely, I come quickly ; Amen, even so be it, come Lord Jesus. There is a sweet Allegory to express this in Cant. ult. 14. Make haste, my beloved, and be like the Hind, and like the Roe ; Come, Lord Jesus, come quickly ; and come as the Hind, and as the Roe, and as a Hart upon the Mountain of spices : Make haste, and come quickly ; be swift, and do not tarry : and in a better place I cannot end.*

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F I N I S.

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THE  
 SEAL  
 OF  
 SALVATION:  
 OR,  
 GOD'S SPIRIT Witnessing with our Spirits,  
 THAT  
 We are the Children of GOD.  
 IN TWO  
 SERMONS.

Preached at Great S. BARTHOLOMEWS, by the  
 most Reverend JAMES USHER late Arch-  
 Bishop of ARMAGH.

*Difficilia pulcra.*



ROM. 8. 14.

*For as many as are led by the Spirit of God, they are the  
 Sons of God.*

LONDON,

Printed for Nathaniel Ranew at the King's Arms in  
 S. Paul's Church Yard. 1678.

THE  
S E A L  
OF  
SALVATION

GOD'S SPIRIT / Witnessing with our spirits

We are the Children of GOD

2136:05

S E A L

Witnessed by the Holy Spirit  
and the Church

Witnessed by the Holy Spirit

R o m 8:14

For as many as are led by the Spirit of God, they are the

SONS OF GOD

Printed for Nathaniel Rogers at the King's Arms  
2. P. Church Yard 1778





# THE SEAL OF Salvation.

ROMANS, 8. 15, 16.

*For ye have not received the spirit of bondage again to fear;  
but ye have received the spirit of adoption, whereby we  
cry Abba, Father.*

*The same Spirit beareth witness with our spirit, that we  
are the children of God.*



The Apostle sets down in this Epistle a platform of Christian Doctrine, whereupon all persons and Churches might safely build themselves; shewing therein a sure way, how those might come to the Lord Jesus Christ who are to obtain salvation by him, which he delivers in three heads, shewing

1. First how God will convince the world of sin.  
2. Secondly he discovereth to them what that righteousness is, which without themselves is imputed to them.

3. Thirdly he setteth forth that righteousness inherent, and created in us

by sanctification of the spirit with the effects thereof, and Motives, and Helps thereunto.

Answering that threefold work of the spirit in *John* 16. where Christ promiseth that when the comforter should come he should reprove the world of Sin, of Righteousness, of Judgment.

First, he shews the Comforter shall work a conviction of Sin, a making of a man as vile, empty and naked as may be; not a bare confession of sin only, (which a man may have and yet go to hell) but such a conviction as stops a man's mouth that he hath not a word to speak, but sees a sink of sin and abomination in himself, such as the Apostle had, *Rom.* 7. 18. *For I know that in me (that is, in my flesh) dwelleth no good thing.* To attain to this sight and measure of humiliation, there must be a work of the spirit. First therefore in the first Chapter the Apostle begins with the Gentiles, who failing grossly in the duties of the first Table, God had given over also to err in the breach of all the Duties of the second Table. Then the next Chapter, and most of the third he spends on the Jews: they bragged of many excellent privileges they had above the Gentiles, as to have the Law, Circumcision, to be leaders of others, to have God among them, and therefore despised the Gentiles. The Apostle reproves them, shewing that in condemning the Gentiles, they condemn'd themselves, they having a greater light of knowledge than the Gentiles, which should have led them to the true and sincere practice of what they were instructed in. Then he goes on and shews all *naturally* to be out of the way, *ver.* 19. and so concludes them to be under sin, that every mouth may be stopped, and all the world become guilty before God. This is the end of the first part.

This being done, in the latter end of the Chapter he proceeds to speak of the second work of the Comforter. To convince the world of righteousness; but on what grounds? *Because I go to my Father, and ye see me no more,* that is, he shall assure the conscience that now there is a righteousness of better things purchased for us: that Christ was wounded, arraigned and condemned for us; that he was imprisoned, but now he is free, who was our surety; yea, and that he is not free, as one escaped, who hath broken prison and run away, (for then he could not have stayed in Heaven no more than Adam could stay in Paradise after his fall) but now that Christ remains in Heaven perfectly, and for ever reconciled with the Father: this is a sure sign to us that the debt is payed, and *everlasting peace and righteousness* brought in for our *salvation*. This the Apostle enlargeth and shews this to be that righteousness which Adam had, and which we must trust all unto. And this he doth unto the sixth Chapter.

From whence the Apostle goes on to the third point, convincing the world of judgment and of righteousness, unto the ninth Chapter, which are two words signifying one and the same thing; but because he had named righteousness before which was the righteousness of justification (without a man) in Christ Jesus; he calls the third judgment, which is that integrity which is inherent, bred and created in us, to wit, sanctification, as we may see in *Esay* 42. 3. where it is said of Christ, *A bruised reed shall he not break, and the smoking flax shall he not quench, till he bring forth judgment unto victory.* Where he shews judgment to be a beginning of righteousness in sanctification, even such a one as can never be extinguished. So *Job* 27. 2. The word is taken where Job expostulateth the matter: *As the Lord liveth who hath taken away my judgment, &c. all the while my breath is in me, and the spirit of God is in my nostrils, my lips shall not speak wickedness, nor my tongue deceit. God forbid that I should justify you, till I die I will not remove my integrity from me, my righteousness I will hold fast, and will not let it go, &c.* Here you see by judgment is meant integrity, and that righteousness which is created and inherent in us; so that the substance of that



that place in *Eſay* is, that God will never give over ſo to advance and make effectual that weak righteouſneſs and ſanctification begun in us, until it ſhall prevail againſt and maſter all our ſins and corruptions, making it in the end a victorious ſanctification. And the ground hereof is, for the Prince of this world is judged; he is like one manacled, whoſe ſtrength and power is limited: So that now, though he be ſtrong, yet he is caſt out by a ſtronger than he; ſo that he cannot, nor ſhall he ever rule again as in times paſt.

This ſtrain of Doctrine the Apoſtle follows in this Epistle, ſhewing that as the righteouſneſs of Juſtification by the blood of Chriſt is a thing without us, ſo the righteouſneſs of Sanctification is a thing created and inherent in us, and the ground of the witneſs of our ſpirits, as we ſhall ſhew in its own place. So that the blood of Chriſt doth two things unto us; in Juſtification it covers our ſins, and in Sanctification it heals our ſins and ſores; that if there be any proud or dead fleſh, it eateth it out, and then heals the wound. Therefore the Apoſtle ſays *You are not under the Law, but under Grace.* He that ſees the Law is ſatisfied by another, and all to be of free grace, he will not much ſtand on any thing in himſelf for his Juſtification; but as a poor beggar, be content all ſhould be of mere grace: Therefore he concludes, *Sin ſhall not have dominion over you; for ye are not under the Law, but under Grace.*

After this the Apoſtle goes on to other particulars, ſhewing divers things, eſpecially the twelfth Verſe of this Chapter, where he drives unto the point of ſanctification, as though he ſhould ſay you are freed from the Law indeed, as it is a Judge of Life and Death, but yet the Law muſt be your Counſellors; you are debtors of thankfulneſs ( ſeeing whence you are eſcaped ) that you may not live after the fleſh, and then he proceeds to ſhew them how they ſhould walk, that ſeeing they had received the ſpirit, they ſhould walk after the ſpirit; now that they had received that which ſhould ſubdue and mortifie the fleſh and the luſts thereof, they ſhould be no more as dead men, but quick and lively in operation, by living after the ſpirit, otherwiſe they could not be the Sons of God, *verſ. 16.* and he comes to the words that I have now read, *For ye have not received the ſpirit of bondage again to fear, but ye have received the ſpirit of adoption, whereby we cry Abba Father: for the ſpirit it ſelf beareth witneſs with our ſpirits, that we are the children of God.*

Where the Apoſtle ſhews the ground of our Union and Communion with Chriſt, becauſe having his ſpirit we are of neceſſity his, as *S. John* ſpeaks, *1 Joh. 3. 24. Hereby we know that he abideth in us by the ſpirit which he hath given us.* What ties together, and makes one, things far aſunder, but the ſame ſpirit and life in both: ſo that ſpirit which is in Chriſt a full running over fountain deſcending down, and being alſo inſuſed into us, unites us unto him; yea, that ſpirit communicated unto me in ſome meaſure ( which is in him in ſuch fulneſs ) that ſpirit doth tie me as faſt unto Chriſt as any joynt ties member to member, and ſo makes Chriſt to dwell in my heart; as the Apoſtle ſpeaks to this purpoſe, *Ephes. 2. 21.* That thus by one ſpirit we are built up and made the Temple of God, and come to be the Habitation of God through the ſpirit; ſo that by this means we are unſeparably knit and united unto him; for what is it makes one member to be a member to another? not the nearneſs of joyning or lying one to, or upon another, but the ſame quickening ſpirit and life which is in both, and which cauſeth a like motion: for otherwiſe if the ſame life were not in that member it would be dead, and of no uſe to the other; ſo that it is the ſame ſpirit and life in the things conjoyned, which unites them together; yet to explain this more ( as I have often in the like caſe ſaid ) Imagine a man were as high as Heaven ( the ſame ſpirit and life being diffuſed into all his parts ) what is it now that can cauſe his toe to ſtir, there being ſuch a huge diſtance betwixt the head  
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and it? Even that self-same life which is in the head, being in it; no sooner doth the head will the toe to stir, but it moves. So is it with us; that very spirit which is in Christ being in us, thereby we are united unto him, grow in him, live in him, and he in us; rejoyce in him, and so are kept and preserved to be glorified with him. He is the second *Adam*, from whom we receive the influence of all good things; shewing down and distilling the graces of his spirit upon the least of all his members. That look, as it was said of *Aaron* (who was a type of the second *Adam*) and of that holy Oyl (representing the graces of his spirit) *Which did not only run down his head and beard, but the skirts of his garment also, and all his rich attire about*, Psal. 133. 2. So when I see the Oyl of Christ's graces and spirit not only rest upon the head, but also descend and run down upon the lowest of his members; making me now (as one of them) in some sort another man than I was, or my natural state could make me; by the same spirit I know I am united unto Christ. To this purpose is that which Christ so stands upon (in *Job*. 6.) unto the Jews; where speaking of the *eating of his flesh, and that bread of life which came down from heaven*, (lest they should be mistaken) he adds, *It is the spirit that quickneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life*: So that we see it is the spirit that gives a being to a thing. And therefore the Apostle proceeds to shew, *As many as are led by the spirit of God, they are the sons of God*, Rom. 8. 13. That look as Christ is the true natural Son of God, so we as truly (by conveyance) of the same spirit into us, are his Sons by Adoption, and so heirs with God, yea, and joynt heirs with Christ; this he begins to shew, *vers*. 13. So that being in this excellent estate, they were not only servants and friends (a most high Prerogative) but they were now the Sons of God, having the spirit of Adoption, whereby they might boldly call God Father. In which Verse the Apostle opposeth the spirit of bondage, which doth make a man fear again, unto the spirit of Adoption, which frees a man from fear.

Now two things may be observed hence: 1. The order the spirit of God keeps e'er it comforts; it shakes, and makes us fear. This the Apostle speaks to *Heb*. 2. 14. where he shews, that the end of Christ's coming was, *That because the children were partakers of flesh and blood, he also himself took part of the same; that through death, he might destroy him that had the power of death; that is, the Devil: and deliver them, who through fear of death, were all their life time subject unto bondage*. The first work then, of the comforter is, to put a man in fear. 2. Here is shewed, that until the spirit doth work this fear, the heart will not stoop. The Obstinacy is great; yea, so great, that if hell gates were open, ready to swallow up a man, he would not yield until the spirit set in to convince the heart. Therefore *St. John* tells us, *Job*. 16. *That when the spirit it come, he will reprove the world of sin*; that is, he will convince and shew a man that he is but a bond-man: and so from this sight he makes us to fear. No man must think this strange, that God deals with men at first after this harsh manner; to kill them as it were, before he make them alive: nor be discouraged, as if God had now cast them off as none of his: For this bondage and spirit of fear is a work of God's spirit, and a preparative to the rest, yet it is but a common work of the spirit; and such a one, that unless more follow, it can afford us no comfort.

But why then doth God suffer his children to be first terrified with this fear?

I answer, That in two respects this is the best and wisest course to deal with us; or else many would put off the matter, and never attain a sense of mercy.

First, in respect of God's glory.

Secondly, in regard of our good.

First,



First in respect of God's glory ; and that first because, as in the work of *Creation*, so in the work of *Redemption*, God will have the praise of all his attributes : for as in the work of *Creation* there appeared the infinite *wisdom, goodness, power, justice, mercy* of God, and the like ; so will he in the work of our *Redemption* have all these appear in their strength and brightness : and when we see and acknowledge these things to be in God in the highest perfection, hereby we honour him ; as on the contrary, when we will not see and acknowledge the excellency of God's infinite attributes, we dishonour him : yea, and I may safely add, that the work of *Redemption* was a greater work than the work of *Creation* ; for therein appeared all the treasures of *Wisdom and Knowledge* in the conveying of it unto the Church. Herein appeared first, infinite *Wisdom*, in ordering the matter so as to find out such a way for the *Redemption* of Mankind, as no created understanding could possibly imagine or think of. And secondly, for the *Mercy* of God ; there could be none comparable to this, in not sparing his own Son, the Son of his Love, that so he might spare us who had so grievously provoked him. And thirdly, there could not be so much *Justice* seen in any thing as in sparing us not to spare his Son, in laying his Son's head (as it were) upon the block, and chopping it off : indeed the death unto which he gave his Son was not only more vile than the loss of his head, but far more painful and terrible to nature, the death on the Cross ; in renting and tearing that blessed body of his ; even as the Veil of the temple was rent, (which was a type of him) so was he rent, and tore, and broke for us, when he made his soul an offering for sin. This was the perfection of *Justice*. And thus was he just, as the Apostle speaks, and the Justifier of him him that believeth in Jesus. God would have *Justice* and *Mercy* meet and kiss each other ; and that for two reasons, for the magnifying of his *Justice*, and for the magnifying of his *Mercy*.

First, For the magnifying of his *Justice*. The spirit must first become a spirit of bondage and fear for the magnifying of God's *Justice* : Thus the Prophet *David* having sinned, was driven to this practice, *Psal. 51. 4. Against thee, thee only, have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest.* Thus he, a holy man, was brought to confess his sin, to give God the glory of his *Justice*. And so to this end, that a man might pass through or by (as it were) the gates of hell unto heaven, the Lord will have his *Justice* extended to the full ; for which cause lessening, or altogether (for a time) abstracting all sight of mercy, he turns the Law loose to have its course. And thus, as in the work of *Redemption*, he would have the height of *Justice* appear ; so would he have it appear in the application of our *Redemption*, that *Justice* should not be swallowed up of *Mercy*. But even as that woman, *2 King. 4. Who had nothing to pay, was threatened by her Creditors to take away her two Sons, to put them in prison.* So though we have nothing to pay, the Law is let loose upon us, to threaten Imprisonment and Damnation, to affright and terrify us ; and all for the magnifying of God's *Justice* : which also, we satisfy not by what we suffer, yet it is meet we should acknowledge and learn thereby more highly to value the suffering of our Saviour. But farther, God hath set forth many terrible threatnings in his Word against sinners ; shall all these be to no purpose ? The wicked, they are insensible of them ; must they therefore be in vain ? Some people there must be, on whom they shall work : *Shall a Lion roar, saith the Prophet, and we not be afraid, Amos, 3. 8.* Since then those who should, will not, some there be who must tremble, and those even of God's own dear Children. This the Prophet excellently sets forth, *Isa. 66. 2. where the Lord sheweth who he will regard ; But to this man will I look, even to him that is of a contrite spirit, and trembleth at my word.* So that you see, even some of his own must

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tremble, and be thus humbled of necessity : and that it is not without a just cause, that God doth deal with his own Children after this manner, though it be sharp in the experience. We must fear, tremble and be humbled, and then we shall receive a spirit not to fear again. That vain courage which some brag they have, so as not to fear Death, is not it which is meant here ; alas such braggers, out of ignorance of the thing, and desire to be out of misery in this Life, may embrace Death unwillingly, hoping it may put an end to their sorrows. But this spirit not to fear again, is such a spirit that assures me of the forgiveness of all my sins, shewing me my freedom by Christ Jesus from Hell and eternal Damnation, making me live a holy Life, and from hence not to fear, and so sealing me up unto the day of Redemption, as you shall hear more, when we come to speak of the witness of the spirit. This now is for the glory of Gods Justice.

Secondly, it is requisite that the comforter should first work in men a fear, for the *glory* of Gods *mercy* ; which would never be so sweet, relish so well, nor be so highly esteemed of by us, if the awful terrour of Justice had not formerly made us smart : As we may see in that parable (whereunto our Saviour likeneth the Kingdom of Heaven ) of the man that owed ten thousand Talents unto the King his master ( he shews him mercy ) and forgives him all ; but what did he first ? Why first he requires the whole debt of him, and because he had nothing to pay ; he *commands him*, his *Wife* and *Children*, and *all that he had to be sold, that payment might be made* ; first he would have him pincht thoroughly, that he might know how much he was indebted, and ( in that case ) how great that favour was which he received in having all that he owed forgiven him. Thus a King many times casts men in Prison, suffers the sentence of condemnation to pass on them, and perhaps orders them to be brought to the place of execution, before he pardons them, and then mercy is mercy indeed, and so God deals with us many times, he puts his Children in fear ; shews them how much they owe him, how unable they are to pay, casts them into prison and threatens condemnation in Hell for ever, after which when mercy comes to the Soul, then it appears to be wonderful mercy indeed, even the riches of exceeding mercy. Why do so many find no favour in the Gospel ? Is it because there is no sweetness, or matter of delight in it ? No, it is because such have had no tast of the Law, and of the spirit of bondage, they have not smarted, nor found a sense of the bitterness of sin, nor of that just punishment that is due unto the same. Even as the King will suffer the Law to pass on some greivous malefactor for high Treason, bring him to the place of Execution, and lay his head on the block, before a pardon be produced ( as we have had experience in the Country of a man who otherwise would not cry nor shed a tear for any thing ; Despising Death, and not affraid to meet an host of men. ) Such a one having now at an instant a pardon brought from the King, how wonderfully doth it work upon him, causing softness of heart and tears to flow from his eyes when nothing else could ; whilest the wonder of this mercy, which now appeareth so sweet, and seasonable is beheld and admired, he is so struck that he knows not what to say : for this cause therefore God shews us first a Spirit of bondage to prepare us to relish mercy, and then he gives a Spirit of Adoption not to fear again. And thus by this order the one is magnified and highly esteemed by the foregoing sense of the other.

If therefore this terrour and fear be hard and troublesome unto us, yet if it be for Gods glory, let us endure : If he will give me over to a wounded terrified conscience, to *fears*, *tremblings*, *astonishments*, yea or to draw me into the fire it self, or any other punishment, so we see he dealt with his Church of old, he brought her through the fire and water before she came into a wealthy place. *Psal. 66. 12.* Since it is for his glory, I must  
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be contented. But what do I say? He gets nothing by us of all that we do, all is for our selves; our Acknowledgments of him, make him no *stronger, wiser, juster, or better* then he is, but in glorifying of him we do glorify our selves, and so pass from glory to glory, until we come to be fully transformed into his Image. And herein consists our happiness in acknowledging of his wonderful Attributes, that by the reflex and knowledge of them, we grow up in them as much as may be. God was as glorious, powerful, wise, just, happy and good before the World was made as now, and if the case be put concerning glorifying of him, the three persons of the Trinity were only fit and worthy of so great honour, not we; as we may read *Prov. 8. 30.* There wisdom shews how it was with the Father, before all time, and that they did mutually solace themselves in the contemplations of one anothers glory. Then (says Wisdom) *Was I by him as one brought up with him, and I was daily his Delight, rejoycing always before him, and in 17 John.* There we read the same thing in effect, where Christ prays, *And now O Father glorifie thou me with thine own self, with the glory which I had with thee before the World was.* So that the Admiring, beholding and magnifying of Gods glory (as much as may be) labouring to be like him is our glory, and thus much of the glory of God in beginning of this work in us by fear.

The second thing was to prove that this course was for our good, and this appears two ways. 1. In our Justification. 2. In our Sanctification.

For the first, we are such strangers unto God, that we will never come unto him till we see there is no other remedy, being at the pits brink ready to starve, hopeles of all other helps, being frozen in the dregs of sin, delighting in our ways; as we see in the parable of the prodigal son, who would never think of any return to his Father till all other helps fayled him, *money, friends, acquaintance,* and all sorts of food; nay if he might but have fed upon husks with the Swine, he would not have thought of returning any more unto his Father: but this being denied him, (the text says) he then came to himself, which shews us that whilest men run on in sinfull courses they are mad men of themselves, even as we see those in Bedlam, are beaten and kept under, and comforts denied them, till they come to themselves. And then what says he? *I will arise and go to my father, confessing that he had sinned, and I will say, Father, I have sinned, &c. 15. Luke.* So is it with us, until the Lord humble us and bring us low in our own eyes shewing us our misery and sinful poverty, and that in us there is no good thing, (that we be stript of all help in and without our selves and must perish for ever unless we beg his mercy) we will not come unto him. As we see it was with the Woman that Christ healed of her bloody issue. *Luke. 8. 43.* How long it was before she came to Christ, she had been sick twelve years, she had spent all her substance upon physicians, and no body could help her, and this Extremity brings her to Christ. So that this is the means to bring us unto Christ, to drive us on our knees, hopeles as low as may be, to shew us where help only is to be found; and make us run unto it. Thus therefore when men have no mind to come to Christ he sends (as it were) fiery Serpents to sting them, that they might look up unto the brazen Serpent, (or rather unto Christ Jesus of which it was a type) for help, so unto others being strangers unto him, he sends variety of great and sore afflictions to make them come to him that he may be acquainted with them; as *Abraham set Joabs* Corn on fire because he would not come at him, being twice sent for. So God deals with us before our Conversion many times, as with iron Whips lashes us home turning loose the avenger of blood after us, and then for our Life we run and make hast to the City of Refuge. Thus God shoots off as it were his great Or-

dinapce against us to make us run unto him. Thus John the Baptist, came preaching of Repentance, in attire, speech and dyet all being strong and harsh, cloathed with a Camels hair and with a girdle of skin about his loyns, his meat Locusts and wild Honey, the place, was in the wilderness, his speech harsh and uncomfortable, thundring with his voice, calling them a generation of vipers, and telling them that now also was the ax laid to the root of the tree, that every tree that brought not forth good fruit was hewn down and cast into the fire. As also we know in this manner the Lord came to Elijah. *1 Kings 19. 11. First a great strong wind rent the mountains, and break in pieces the Rocks before the Lord, but the Lord was not in the wind, and after that went an Earthquake, but the Lord was not in the Earthquake; and after the Earthquake a fire, but the Lord was not in the fire:* (these were as a peal of great Ordinance, shot off to prepare the way, shewing the King was a coming) and after the fire a still small voice, and there the Lord was. So the Lord rends tears, and shakes our Consciences and rocky hearts, many times to prepare the way for him, and then he comes to us in the still and soft voice of Consolation.

Secondly, for our Sanctification, it is good for us that the Comforters first work be to work fear in us, for we are naturally so frozen in our dregs, that no fire in a manner will warm and thaw us. We wallow in our blood, and stick fast in the mire of sin, that we cannot stir; so that this fear is but to pull us from our Corruptions and make us more holy. As we see if a man have a Gangrene beginning in his hand or foot which may spread farther, and be his death if it continue so, he is easily perswaded to cut it off, lest it should go farther. So doth God deal by us with this fear of bondage, that we might be cloathed anew with his Image in Holiness and Righteousness. Now to effect this, the sharpest things are best, such as are the Law, the threatnings of Condemnation, the opening of Hell, the racking of the Conscience and a sense of wrath present and to come. So hard-hearted are we by Nature, being as children of the bondwoman, unto whom violence must be used. Even as we see a man riding a wild and young Horse, to tame him, he will run him against a wall (that this may make him affraid) ride him in deep and tough Lands, (or if this will not do) take him up into the top of some high Rock, when bringing him to the brink thereof he threatens to throw him headlong, make him shake and quake, whereby at last he is tamed. So deals the Lord by us, he gives us a sight of sin, and the punishment due thereunto, a sense of wrath, sets the Conscience on fire, fills the heart with fears, horrors, and disquietness, opens Hell to the Soul, brings a man as it were to the gates thereof, and threatens to throw him in, and all this to make a man more holy, and to hate sin the more. So that you see there must be a strong mortifying and subduing of us by a strong hand to bring us unto Christ for our Sanctification, nothing but a fiery furnace can melt away that dross and tin which cleaves unto such corrupt metal as we are. See this method excellently set forth in the Prophet *Ezek. 22. 19. 20.* Because ye are all become dross, behold I will gather you into the midst of *Jerusalem*, as they gather Brass, and Iron and Lead and Tin into the midst of the Furnace to blow the fire upon it to melt it, so will I gather you in mine Anger and in my fury, and I will leave you there and melt you.

Before I proceed farther, give me leave to answer an Objection of a troubled soul which may arise hence, Q may a soul say, what comfort then may I have of the first work of the Spirit in me? For as yet I have found none of these things; I have not been thus humbled, nor terrified, nor had such experience as you speak of in that state under the spirit of bondage.

I answer, though this be a work of the spirit, yet it is not the principal justifying and saving work of the spirit, yea the children of the Devil may come



come to have a greater measure of this then Gods own dear Children, whom (for the most part) he will not affright nor afflict in that terrible manner as he doth some of them, but the consequence of this is more to be accounted of, then the measure, to see whither that measure I have, (what ever it be) leads me. For if the measure were never so absolutely necessary to salvation, then all Gods Children should have enough of it. But I make a difference still between humiliation and humility, which is a grace of it self, and leads me along with comfort and Life. Thus therefore I think of humiliation, if I have so much of it as will bring me to see my danger and cause me to run to the medicine, and City of refuge for help, to hate sin for time to come, and to set my self constantly in the ways and practice of holiness, it is enough. And so I say in the case of Repentance, if a man have a sight of sin past, and a heart firmly set against all sin for the time to come, the greater and firmer this were, the lesser measure of sorrow might suffice for sins fore-past. As we see a wise Father would never beat his Child for faults that are past, but for the prevention of that which is to come, for we see in time of Correction, the Child cries out, O I will never do so any more. So God deals with us, because our resolutions and promises are faint and fail, and that without much mourning, humiliation and Stripes, we attain not this hatred of sins past, and strength against them for time to come, therefore it is that our humiliation and sorrow must be proportionable to that work which is to be done, otherwise any measure of it were sufficient which fits us for the time to come.

But I will add, there are indeed divers measures of it, according unto which the conscience is wounded or eased; when there is a tough melancholy humour that the powers of the soul are distracted, good Duties omitted, and the heart so much the more hardned: When upon this the Lord lets loose the band of the conscience, oppressing the same with exceeding fears and terrours, this the Lord uses as a wedge to cleave in sunder a hard piece of wood. God then doth shew us, because we would not plough our selves we shall be ploughed. If we would judge our selves (saith the Apostle) we should not be judged, and therefore the Church confesses and complains, *Psalme 129. 2. That the ploughers ploughed upon her back and made deep furrows.* Why? How came this, she did not plough up her own fallow ground, wherefore the Lord sent her other strangers and harsh ploughers, that ploughed her soundly indeed. Wherefore doth God thus deal with his Children, because he is the great and most wise Husband-man, who will not sow amongst thorns. Therefore when he is about to sow the seed of Eternal Life in the soul (which must take deep root and grow for ever) he will have the ground thoroughly ploughed.

The way then to avoid these things, that are so harsh and displeasing to flesh and blood, is to take the Rod betimes and beat our selves, for when we are slow and secure and omit this, God doth do the work himself: But yet God makes a difference of good education in those who have kept themselves from the common pollutions, and gross sins of the times, it pleaseth God, faith comes into them, they know not how, nor the time, Grace drops in by little and little, now a little and then a little by degrees, sin is more and more hated, and the heart inflamed with a desire of good things in a conscionable Life. But in a measure (I say) such must have had, have, or shall have fears and terrours; so much as may keep them from sin, and quicken them to go on constantly in the ways of holiness; or when they fly out of the way they shall smart for it and be whipped home again; yet for the main they find themselves as it were in Heaven they know not how. But if a man have stuck deep and long in sin, he must look for a greater measure of humiliation and fear, and a more certain time of his calling, there must be hawling and pulling such a man out of the fire with violence;

violence; and he must not look to obtain peace and comfort with ease, God will thunder and lighten in such a man's conscience in Mount *Sinai*, before he speak peace unto him in Mount *Zion*.

A second time there is also, of a great measure of humiliation; which is (though a man may be free from great, gross sins, and worldly pollutions) when the Lord intends to shew the feeling of his mercy and the sense thereof to any in an extraordinary measure, or to fit them for some high services, then they shall be much humbled before, as we see St. Paul was, *Ad. 8. 9. God did thunder upon him, and beat him down in the High way to the ground, being stricken with blindness for three days after.*

Thus much shall suffice to have been spoken of the 15th verse, touching the Spirit of Bondage, and the Spirit of Adoption. The Apostle tells them, they may thank God the Spirit of fear thus came, that hereafter they might partake of the Spirit of Adoption to fear no more; he stirs them up (as it were) to be thankful, because now they had obtained a better state: Why, what estate? A very high one, *vers. 16. The Spirit it self beareth witness with our spirits, that we are the children of God.*

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## R O M. 8. 16.

*The same Spirit beareth witness with our spirits, that we are the children of God.*

**H**aving spoken concerning the Spirit of Bondage and the Spirit of Adoption in the former verse, the Apostle, in these words that I have now read, doth as it were stir up those unto thankfulness; to whom he writes, because they had now attained to a better state; The Spirit it self bearing witness with their spirits, that they are the children of God.

The thing then is, to know our selves to be the children of God, there must be sound evidences; here then are two set down, whose Testimony we cannot deny. I will touch them as briefly as I can, and so will make an end.

First, the witness of our spirit.

Secondly, the witness of God's Spirit with our spirits.

These are two Evidences, not single, but compounded; wherein you see there may be some work of our spirit.

But some may say, our spirit is deceitful; how then can our own spirit work in this manner to testify?

I answer, In this place (our Spirit) is as it were an evidence of God from heaven, as a loud token given, assuring me upon good grounds, that I have not mis-applied the promises; but though God do write bitter things against me, yet that I love him still, and cleave unto him, that for all this I know that I still hunger and thirst after Righteousness; that I will not be beaten off, nor receive an ill report of my Lord and Saviour; that I rest, wait, fear and trust in him still. When thus our valour and faith is tryed, then comes the same spirit, and seals with our spirit, that we are the children of God: When our seal is first put, then God seals with our spirit, the same thing by his spirit. To this effect is that in 1 Job. 3. 8. we read three Witnesses are set down, the Spirit, the Water, and the Blood; and these three agree in one. These three witness that we have everlasting life, and that our names are written in heaven. How do these three agree with these two Witnesses? very well: St. John, he ranks them according to the order of their clearest evidence; first the Spirit, then the Water, then the Blood: the Apostle here, he ranks them according to their natural being; first, our spirit in Justification and Sanctification, and then God's spirit. For the spirit, of all other, this is the clearest evidence; and when this is bright and manifest, there needs no more, the thing is sealed. So the Testimony of Water is a clear evidence, (whereby is meant Sanctification) this is put next unto the Spirit; for when the Spirit is silent, yet this may speak: for though I have many wants and imperfections in me, yet if my spirit can testify unto me that I have a desire to please God in all things, that I resolve upon and set up his service as the pitch of all my utmost endeavours, that with allowance I willingly cherish no corruption, but set my self against all sin; this Water will comfort and hold up a man from sinking; as we see in all the sore tryals of Job, Job 28. 2. Still he stood upon the integrity of his own spirit

spirit, and would not let that go, though he were sore beaten of the Almighty, and slandered for a wicked person. But the water may be muddy, and the struggling of the flesh and spirit so strong, that we happily shall not be able to judge which is master: What then? Then faith lays hold of the blood in Justification, (which though it be the darkest testimony) yet is as sure as any of the other. Now in comparing of these witnesses together in St. *John* and in my text, I rank the water and the blood with the testimony of our spirit. And the Spirit mentioned in St. *John* and in my Text, to be all one; not as though we wrought them, but we believe them to be so. If a man ask how I know that I am sanctified, the answer must be, I believe and know it to be so: the work of producing these things in me comes of God; but for the work of discerning (this is certain) how our affections stand in this case; it comes of us, but yet to come nearer the matter.

The testimony of our spirit I conceive to be, when a man hath taken a survey of those excellent things belonging unto *Justification* and *Sanctification*, when according to the substantial truths which I know in the Word, I observe and follow as fast as I can what is there commanded; when I take the *Candle* of the Word, and with that bright burning *Lamp* search into the Word, what is there to be done, and so bring it home to my self, thereby mortifying my corruptions; this is the ground-work of the witness of our Spirit. First, (as in the blood) with my spirit I must see what is needful to be done in order unto Justification, what free promises of invitation belong thereunto; I must see how God justifies a sinner, what conditions on our part are required in Justification; I must see what footings and grounds for life, and what way of hope there is for a graceless man to be saved; yea, even for the worst person that may be. In this case a man must not look for any thing in himself as a cause, Christ must not be had by exchange, but received as a free gift; as the Apostle speaks, *Rom. 4. 16. Therefore it is of faith; that it may be by grace, to the end the promise might be sure to all the seed.* I must there bring unto the receiving of Christ a bare hand. It must be of grace: God for this cause will make us let fall every thing before we shall take hold of him. Though qualified with humiliations, I must let all fall; not trusting unto it, as to make me the worthier to receive Christ (as some think.) When thus (at first for my Justification I received Christ) I must let any thing I have fall, to lay hold of him; that then he may find us thus naked as it were, in our blood; and in this sort God will take us, that all may be of mere grace. Another thing the Apostle adds, and that is, that the promise may be sure: If any thing in us might be as a cause or help to our Justification, a man should never be sure; therefore it is all of grace, that the promise might be sure. As though God should say, I care for nothing else; bring me my Son, and shew me him, and then all is well. And in this case you see he doth not name hope, or love, or any other grace, but faith; for the nature of faith is to let fall all things in laying hold on Christ: In Justification, faith is a sufferer only; but in Sanctification, it works and purgeth the whole man; and so witnesses the certainty and truth of our Sanctification, and so the assurance of Salvation.

Hence from the nature hereof in this work, the Apostle in *2 Pet. 1. 1.* writes to them *who had obtained like precious faith*: In this case it is alike to all in vertue in this work, whatsoever the measure be. And I may liken it thus, St. *Paul*, you know, writes, *With these hands I get my living.* Now, though strong hands may work more than weak hands, and so earn a great deal more; yet a beggar who holds out his hand, may receive more than he or any other could earn. So faith justifies only receiving, not working; as we may see, *Job. 1. 12. But to as many as received him, to them gave he power to become the Sons of God; even to them that believe in his Name.* Re-

ceive



ceived him ; that is, believe in him ; How ? Come and take him : How ? as it is in *Rev. 22. And let him that is athirst come ; and whosoever will, let him come, and take of the water of life freely.* Now, when I see that God keeps open house, come who will, without denying entertainment to any; and when God's Spirit hath wrought the will in me, what lets me now to receive Christ ? Now, when the Spirit hath wrought this will in me, and I come, and take God at his word, and believe in Christ ; laying hold by degrees on the other promises of life, winding and wrapping my self in them as I am able, it is faith : But that perswasion only which many have, that they shall go to heaven, is not faith, but rather a consequent hereof. The promise is made unto those that believe in Christ ; *For in him, says the Apostle, all the promises are yea, and Amen.* If a man weep much and beg hard for the remission of sins, he may weep and be without comfort unto the end of his life, unless he have received Christ, and applyed his vertues home unto his trembling soul. A man must first receive Christ, and then he hath a warrant to interest himself in all the promises. So that now this being done, if such a man were asked, hast thou a warrant to receive Christ ? Yes, I have a warrant, says the soul, for he keeps open house unto all that come, wellcoming all, and I have a will to come, this is a good and sufficient warrant for me to come, if I have a will wrought in me, and then if I do come, this is the first thing to be observed in the witness of our Spirit.

Now if a man do stagger for all the King keeps open house, so as he will not, or does not come, then in the second place comes Invitation, because we are slow to believe, therefore God invites us, as in *Matthew 11. 28. Come unto me all ye that Labour and are heavy laden, and I will give you rest.* Many object, O I am not worthy to come, but you see here is invitation to encourage me to come, yea the sorer and heavier my load is, I should come so much the rather : So that in this case, if the question should be asked of such a one, friend how came you hither ? What warrant had you to be so bold ? Then he shews forth his ticket, (as if he should say) Lord thou gavest me a word of comfort, a warrant of thy invitation, in obedience to thy word, and faith in thy promise, I come hither. Now this invitation is directed to them who as yet have no goodness in them, when then my Spirits warrants this much unto me, that upon this word of promise, and invitation I have come in for releif and ease of my miseries unto Christ Jesus, the great Physician, relying on him for cure, and lying as it were at his feet for mercy, this is the testimony of my Spirit that I do believe, and a ground for me to rest on, that now I am in the way of life, and justified by his grace.

Thirdly, sometimes Christ meets with a dull and slow heart, lazy and careless (in a manner) what becomes of it, not knowing or weighing the dangerous state it is in, making excuses; here Christ may justly leave us, (for is it not much that the King should invite us for our good) as he did these in the Gospel, who for refusing to come to his Supper were excluded from ever tasting thereof, strangers being fetched in, in their places. God might so deal with us, but you see in *2 Corinth. 5. 20. God sends an Embassage to entreat us, (erects as it were) a new office for our sakes, saith he; Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead to be reconciled unto God: This may seem to be needless, we being weaker than he. Ambassadors for the most part are sent unto those that are stronger. The Apostle reasons the matter, are we stronger than he, do we provoke the Lord to anger ? But here we see and may admire his infinite rich goodness, that he comes and sues to us to be reconciled, as we see it is a kind of indignity for a great Monarch to sue for peace to them that are far below him and his inferiours. This dishonour God is willing to put up at our hands, and sues unto us first, when it rather*

became us upon our knees to beg and sue first unto him. The effect of the Embassy is, that we would be friends with him, and receive that which is so highly for our advancement; when therefore I see that this quickens in my heart, so that as (S. James speaks) of the engrafted word, that is able to save our souls) I can bring it home, having some sweet relish, and high estimation of it in my heart, that it begins to be the square and rule of my life, then I am safe. If this or any of these fasten upon the soul, and thereupon I yield and come in, it is enough to shew that I am a justified person. And from hence our spirit may witness, and that truly: this is a third thing in the witness of our spirit.

Fourthly, if none of all this will do, then comes a farther degree, a command from the highest, you shall do it; as in 1 Joh. 3. 23. *And this is his commandment that we should believe on his Son Jesus Christ, and love one another as he gave us commandment.* In the Parliament of Grace there is a Law of Faith, which binds me as strictly to believe, as to keep any of the commandments: Says the Apostle, Rom. 3. *Where is boasting then? it is excluded, by what Law? of works? nay, but by the Law of Faith.* So that if I will not believe on the Lord Jesus, who eases me of the vigour of the Law, and so is my righteousness, I must perish for ever. What? may one object, must I needs believe? Yes, thou art as strictly bound to believe, as not to murder, or not to be an Idolater, not to steal or commit adultery: nay, I will add more, that thy infidelity and contempt of that gracious offer, thy disobedience to the Law of Faith is greater than thy breach and disobedience to the Law of Works, when thou dost fling God's grace in his face again, and (as it were) trample under foot the blood of the Covenant: See for this John 16. 9. What is that great sin which Christ came to reprove? even this infidelity (saith he) *because they believe not in me:* which in two respects is a great sin. First, because it is a sin against God's mercy. Secondly, because it is a chain which links and binds all sins together. Thus our Faith is sure when it relies on the word, otherwise all other thoughts are but presumption, and will fail a man in the time of need; for what is faith but my assent to believe every word of God he hath commanded me to believe, and so endeavour the practice of it.

Fifthly, if none of these prevail, there comes threatening; then God swears, that such as refuse shall never enter into his rest. If a Prince should sue unto a Beggars Daughter for marriage, and she should refuse and condemn him, do you think he would be well pleased? So it is with us, when the King of Heavens Son sends unto us, Will you be married to me? if we refuse, the Son takes it wonderfully ill. Therefore Psal. 2. 12. he says, *Kiss the Son, lest he be angry, and ye perish in the way, when his wrath is kindled but a little, blessed are all those that put their trust in him.* So in the Hebrews, God swore, that because of infidelity, those unbelieving Jews should never enter into his rest. All the rest of the threatnings of the Law were not backed with an oath, there was some secret reservation of mercy unto them upon the satisfaction of Divine Justice; but here there is no reservation, God hath sworn such shall never come into Heaven. Look not for a third thing in God, now as a mitigation of his oath, it cannot be, he hath sworn that an unbeliever shall never enter into his Rest.

These five things are the grounds of Faith, even unto the worst and unworthiest persons that may be, and by all or some of them he creates Faith in us, which once wrought in the heart by the spirit of God secretly, and we discerning the same, this is the witness of our spirit.

Now our spirit having viewed all these things, and the promises upon which they are grounded; thus it witnesseth, as if one should demand of a man, Are these things presented to thy view, true? Yes, will he say, true



as true as the Gospel: then the next thing is, is all good and profitable? O yes, says he, all is very good and desirable; then the upshot is, is but is this good for thee? If your soul answer now, Yes, very good to me; if then thou accept of this, and wrap and fold thy self in the promises, thou canst not wind thy self out of comfort and assurance to be in Christ Jesus; for pray what makes up a match but the consent of two agreeing: so the consent of two parties agreeing (upon this message) makes up the match betwixt us and Christ, uniting and knitting us unto him. There are also (being now incorporated) other means to make us grow up in him, by which time discovers what manner of ingrafting we have had into him; for we see four or five scions are ingrafted into a stock, yet some of them may not be incorporated with the stock, but wither. So many are by the Word and Sacraments admitted as retainers and believers of the promises, who shrink and hold not out, because they never were thoroughly incorporated into Christ, but imperfectly joyned unto him. But howsoever all that come to life must pass this way, if they look for sound comfort. And thus much shall suffice for the witness of our Spirit in Justification.

But the testimony of our spirit goes further, wherein I might shew how in sanctification our spirit saith, Lord, prove me, if there be any evil in me, and lead me in the way everlasting: he loves the Brethren, and desires to fear God, as *Nehemiah* pleads, *Nehem. 1. 11. Be attentive to the prayer of thy servant, and of thy servants, who desire to fear thy name.* This is the warrant that I am partaker of that inward true washing, and not of that outward only of the Hog, which being kept clean and in good company will be clean, till there be an occasion offered of wallowing in the mire again. But when I find that though there were neither Heaven to reward me, nor Hell to punish me, if opportunity were offered, yet my heart riseth against sin, because of him who hath forbidden it; this is a sure evidence, and testifies that I am a child of God. This is for the first thing in bringing of a man in, to survey the promises belonging to Justification and Sanctification, wherein our spirit seeing it self to have interest, doth truly and on sound judgment witness the assurance of our Salvation. Secondly, when I find Christ drawing me, and changing my nature, that upon the former reasonings, view, and laying hold of Christ, making me now have supernatural thoughts and delights, (for this a man may have;) then certainly my spirit may conclude that I am blessed: for saith the Scripture, *Blessed is the man whom thou chusest, and causest to come unto thee.* But some like Dreamers do dream of this only, I know not on what grounds, but do I this waking with my whole soul? doth my spirit testify it upon good grounds, why then I may rest upon it, it is as sure as may be. Thus much is the testimony of our spirit. Now it is clear how faith is wrought, briefly two ways, which the Lord useth to bring a man to the survey of those grounds upon which our spirit doth witness.

First, he works upon the understanding.

Secondly, On the will and affections.

It is a strange thing to consider how this work is begun and finished? so that we may say hereof as the Lord poseth *Job* in *Job 38. 37. Who hath put wisdom in the inward parts? Or who hath given understanding to the heart?* And in another place, *Where is the way where light dwelleth, and as for darkness where is the place thereof.*

First, God enlightens the understanding with the thunderings of the Law, when he shews a man such a sight as he could not have believed, and convinceth him in general, that his estate is not good, that without mercy Hell attends him; this is a flash of Lightning from Mount *Sinai*. Secondly, comes a Thunder-clap, laying all down, laying flat the will and affections, dejecting a man; so that this first secret work of faith is a captivating of the

understanding, will and affections. Now the act both of the understanding and the will is set forth in this case, *Hebr. 11. 13. These all died in faith, not having received the promises, but having seen them afar off, were persuaded of them, and embraced them, &c.* In this Scripture is set down the two hands and arms of faith. First, believing Christ out of sight. Secondly, laying hold and embracing the promises. They in the old Testament did not receive Christ in the flesh, and so are said to look afar off: as the Apostle speaks *1 Pet. 1. 8. Whom ye having not seen ye love, in whom though now ye see him not, yet believing, ye rejoyce, &c.* But the Apostle adds they were persuaded of the promises, and embraced them. This is the work of the spirit upon the understanding, convincing the soul of sin, shewing there is a remedy, tells the soul all is marvellous true that God hath revealed in his word; and then draws to this conclusion, Christ came to save sinners, whereof I am chief; therefore he came to save me.

Yet all this while the will may be stubborn and rebellious, and the affections disordered; therefore here comes in the second arm of faith, not only being persuaded of the word as a word of truth, but as a good promise of good things to me: so that here is another degree of the working of the spirit to compel the will and affections, so sweetly grace having removed that perverseness and disorder which governed them before. Now this gentle enforcing and often beating upon the will again and again what the understanding hath rightly conceived, this at last works upon the will, and moves it; for we see the wickedest man in the world lays hold on the worst things as good and profitable unto him: so when the best thing is presented to the will as the best thing, and the necessity thereof urged by dangers ensuing inevitably, if I will not, then it apprehends that, and says of it, as *Peter at the Transfiguration; It is good for us to be here, and let us build Tabernacles.* Hence you see what faith is in this working, An act of the understanding forcing in that way of conviction which we mentioned, the will and affections. And thus when the understanding is captivated, and the will brought to be willing, then the first act of faith is past. From whence we proceed to the second, which is the running to the City of Refuge, the application and believing of the promises, and so to the apprehending of Christ, surveying of the promises belonging to justification and sanctification, and bringing them home to the soul, from whence comes the witness of our spirit.

Before we come yet to speak of God's spirit witnessing with our spirit, because betwixt this work there may be many times, and is an interposing trial, ere the spirit of God witness with our spirit, we will first touch that. When our spirit hath thus witnessed in Justification and Sanctification, God may now write bitter things against me, seem to cast me off, and wound me with the wounds of an enemy, remove the sense of the light of his countenance from me; what then is to be done? why, yet I will trust in him though he kill me, sure I am: *I have loved and esteemed the words of his mouth more than mine appointed food, (as Job speaks)* I have laid hold of Christ Jesus by the promises, and believe them: I have desired and do desire to fear him, and yield obedience to all his Commandments: if I must needs die, I will yet wait on him, and die at his feet. Look, here is the strength of faith, Christ had faith without feeling, when he cryed out, *My God, my God, why hast thou forsaken me?* When sense is marvellous low, then faith is at the strongest. Here we must walk and live by faith, we shall have sense and sight enough in another world. The Apostle tells us, *Now we walk by faith, and not by sight, and by faith we stand.* As we may see a pattern of the woman of Canaan, *Matth. 15. 22.* First she was repulsed as a stranger, yet she goes on, then she was called a dog, she might now have been discouraged so as to have given over her suit; but see this is the nature of Faith,



to pick comfort out of discouragements; to see out of a very small hole those things which raise and bring consolation: she catches at this quickly, Am I a dog? why yet it is well, for the dogs eat the crumbs that fall from their Master's Table. Thus Faith grew stronger in her, and when this trial was past, Christ says unto her, *O woman, not O dog now, great is thy faith, be it unto thee even as thou wilt.* And thus have I done with the testimony of our spirit.

Then from our believing of God in general, believing and applying the promises, and valourous trustings of God, and restings upon God, taking him at his word, comes the testimony of *Gods Spirit witnessing with our spirit that we are the children of God.*

I say this being done, and God having let us see what his strength in us is, he will not let us stand long in this uncomfortable state, but will come again and speak peace to us, that we may live in his sight (as if he should say) what, hast thou believed me so on my bare word? Hast thou honoured me so as to lay the blame and fault of all my trials on thy self for thy sins, clearing my Justice in all things? hast thou honoured me so as to magnifie mercy to wait and hope on it for all this? hast thou trusted me so as to remain faithful in all thy miseries? Then the Lord puts unto the witness of our spirit the seal of his spirit, as we may read *Ephes. 1. 13.* Says the Apostle, *In whom also ye trusted after that ye heard the word of truth, the Gospel of your Salvation: in whom also after that ye believed, ye were sealed with the holy spirit of promise, which is the earnest of our inheritance, &c.* Here is the difference betwixt faith and sense, faith takes hold of general promises, draws them down to particulars, applies them, and makes them her own, lives and walks by them, squaring the whole life by them in all things. But sense is another thing; even that which is mentioned *Psalm 35. 3.* When there is a full report made to the soul of its assured happiness, *Say unto my soul, I am thy salvation.* When a man hath thus been gathered home by glorifying him, and believing his truth, then comes a special evidence to the soul with an unwonted joy, and faith, *I am thy salvation*, which in effect is that which Christ in another place speaks, *John 14. 21.* *He that loveth me, shall be loved of my Father, and I will love him, and manifest myself unto him.* And as it is in the Canticles 1. 2. *Then he will kiss us with the kisses of his mouth,* so as we shall be able to say, *My beloved is mine, and I am his.* When God hath heard us cry awhile till we be thoroughly humbled, then he takes us up into his arms, and dandles us.

So that a meditation of the word being past, a man having viewed his Charter and the promises, surveying Heaven, the priviledges of Believers, and the glory that is to come; then comes in the Spirit and makes up a third, with which comes joy unspeakable and glorious in such a measure, that for the present we can neither wish nor desire any thing else, the soul resting wonderfully ravished and contented. This cannot, nor shall not always continue, but at sometimes we shall have it, yet it remains always so, as it can never finally be taken away, as our Saviours promise is *John 16. 22.* *And ye now therefore have sorrow, but I will see you again; and your heart shall rejoyce, and your joy shall no man take from you.* This is the root of all consolation, that God will not forsake for ever: But will at last come again, and have compassion on us, according to the multitude of his mercies.

But here some may Object: What? Doth the spirit never seal but upon some such hard tryals after the witness of our spirit?

I answer, the sealing of Gods Spirit with our Spirit is not always tyed to hard foregoing tryals immediately, for a man may be surveying Heaven and the glory to come, or praying earnestly with a tender and melting heart, applying the promises, and wrastring with God, and at the same time Gods seal

seal many times may be and is put unto the same. For as the Wind bloweth where it listeth, and no man discerneth the coming thereof: So may the Spirit seal at divers times, and upon divers occasions; yea and why may it not seal in time of some great suffering for the truth, as we read of the Apostles in 5 *Acts* 41. *Who went away from the Council, rejoicing that they were counted worthy to suffer shame for his name.*

Lastly for tryal we must now see how to distinguish this Testimony of the true Spirit, from the counterfeit Illumination of the Anabaptists and some Fryars who will have strange suddain Joys, the Devil no question then transforming himself into an Angel of light unto them. This tryall therefore is made by three things going before, and three things following after. For the things that go before.

First see that the ground-work be true. If a man be in the faith, and do believe the word, if upon believing and meditation, there be an opening unto the knock of Christ at the first, and not a delaying him like the lazy spouse in the Canticles, if in this case the spirit come and fill the heart with joy, then all is sure and well, it comes with a promise, for then Christ promised to enter, but if a man have a dull dead delaying ear, and therewith great fantastick Joys, he may assure himself the right Spirit hath not wrought them, they are but idle speculations, but if this joy comes upon the surveying of our Charter and evidences, it is sure we may build upon it.

Secondly, A man must consider, if he hath as yet overcome strong passions and tentations, and passed thorough much hazard and peril for Christ, having been buffeted with divers temptations of which he hath obtained mastery; for the seal of Gods Spirit with our Spirit, comes as reward of service done, as you may see *Revelat.* 3. 17. *To him that overcometh will I give to eat of the hidden Manna, and I will give him a white Stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.*

Whereby he means he will give a secret love token to the soul, whereby it rests assured of the unspeakable love of God, and freedom from condemnation. Now what was this white stone? The *Athenians* had a custom, when Malefactors were accused and arraigned, to have black and white stones by them, and so according to the sentence given, those condemned had a black, and the acquitted had a white stone given them, unto this the Holy Ghost here alludes, that this stone, this seal shall assure them of absolute acquittance from condemnation, and so free them of the cause of fear. Again he tells us Christ will give a man a new Name, that is, write his Absolution in fair letters in the white stone, with a clear evidence: As if he should say (when Christ hath seen a man overcoming, and how he hath conflicted with tentations, and yet holds out, pressing for the Crown unto the end of the race.) Christ will come in then and stroak him on the head, easing him of all his pains and sores with such a sweet refreshing as is unspeakable. When a man hath won it, he shews he then shall wear it.

Thirdly, if the Spirit seal after Meditation on the word, it is right, the Apostle says *in whom after that ye believed ye were sealed*, &c. Examine the root of this joy, the Spirit gives no comfort but by the word. If a man do meditate on the promises, and thereupon have a flame of love kindled, this is sure a man may say, the word did stir it up: if it be Gods Comfort, God will have his word to make way unto it, some there are who find no sweetness in the word, what is the cause thereof? Because they chew not the word to imprint it on their memories and in their heart. If comfort come whilst a man meditating on the promises doth wedge it home upon his heart; it is of God, otherwise it is counterfeit and false. These are the forerunners to this seal.



In the next place, there are three things that follow after this sealing which the Spirit leaves behind it. As,

First, ( humility ) as in his knowledge, so in his sense, it makes a man more humble. There is naturally in all a certain pride, which must be overcome: ( says the Apostle ) *What hast thou that thou hast not Received?* But by the contrary the nearer a man comes unto the glory of God, he finds so much the more rottenness in his bones, as we see in Job, *I have heard of thee (say he unto God) by the hearing of the ear, but now mine eye seeth thee,* his inference is therefore *I abhor my self and Repent in dust and ashes.*

Secondly, another thing the Spirit leaves behind it ( if it seals rightly ) is a prevention of security for time to come. In this case we must look for a new encounter, a false perswasion makes a man to fall into security because Satan is then most malicious and busy, a man must stand faster then ever. The Devil hates them most that are most endued with Gods Image; whom because he cannot reach he persecutes in his members. And therefore in this case it must be with us as it was with *Elias*. *1 Kings 10. 8.* After such an enlightning a man must now think that he hath a great Journey to go, and so walk on in the strength of that a long time. The Devil we see watcheth a man, and when he is at the best then endeavours to overcome him. As we may see in *Adam* and *Eve*, no sooner were they placed in that estate of Innocency but he tempts them, how much more a man having a sweeter tast of the Spirit, and less strength now, may he look to be set upon. And therefore in these feasting days he had need to be more on his watch and pray more: for we have more given us then *Adam* had, we have a new Name given us, a secret Love token, further we see Christ says *Rev. 3. Behold I stand at the door and knock, if any man will open unto me, I will come in and sup with him and he with me.* Now in this case if we be such persons who let our hearts fly open to let him in, we are safe; as if he should say, if you would be sure of reconciliation to be at peace with me, sup with me and I will sup with you: For we know if men who were enemies be once brought to keep company together and to eat and drink one with another, we use to say all is done and wrapped up in the table cloath, all old reckonings are taken away, now they are certainly become friends. But if like the spouse in the Canticles, *we let him stand knocking and will not let him in,* we also may have great and sound knocks and blows our selves before we find him again; as we read it befel the Church there, *whom the Watchmen found, beat and took away her veil, as she was seeking Christ.* If we would have comfort therefore, let us mark the knocking of the spirit, and not grieve him by withstanding holy motions; and then we shall find him sealing up our salvation, *witnessing with our spirits that we are the children of God.* Men you see wait for the wind, and not the wind for them, otherwise they may wait long enough before they reach home: so must we watch the knockings of Christ, and let him in, that his spirit may seal us up to the day of Redemption.

Thirdly: Another thing the true witness of the spirit leaves behind it is Love. It makes a man more inflam'd with love to God. If a man do not love God more after such an enlightening it is false and counterfeit, *Psalmt 116. I will love thee dearly, O Lord my God, because thou hast heard my voice.* And says the Apostle, *2 Cor. 5. 14. The love of Christ constraineth us.* And therefore if we be obedient Sons, we will shew it in loving and honouring our Father more and more, as the Prophet speaks, *Malach. 6. A Son honoureth his Father, and a servant his Master, if then I be a Father, where is mine honour?* These are the trials before and after a true illumination to try it from the counterfeit, which that we may always find and observe in our selves, Let us pray, O Lord our God, &c.

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# TABLE

## TO THE

# SERMONS.

A	pag.	C.	pag.
<b>A</b> Cceptation and Affiance two acts of Faith 93		<b>G</b> od Calls sinners to Christ by five words, 86	
Active Obedience, see O- bedience		Christ's equality with God, 68. It ren- ders his Humiliation the greater and more meritorious, 68	
Aggravations of sin, 37		Christ's Humiliation; the extent, de- grees and particulars of it, 69, 72.	
A temporary Believer desires Christ on- ly in Affliction. 119, 120		Part of his Humiliation to be God's Servant, 74. He was a Servant on earth in respect of men, 70. Used and valued as the rise of a bond- man, 71	
Assurance no part of Justifying faith, 97. It is attainable, 150. Why so many Christians want it, 141		Christ's sufferings the more meritorious because voluntary, 74	
<b>B</b>		Christ's Active Obedience in the course of his life, 74. his Humiliation and sufferings from his Conception to his death described, 75, &c.	
Baptism, what it obliges to, 23.		Christ's death described in the Accur- sedness of it, 78. in the shame of it, 78. in the painfulness of it, 78	
It hath not its full effect till the day of our death, ibid.		Christ suffered not the pains of Hell, proved, 80. yet he suffered in his Soul immediately from God, 80	
To believe is a hard matter, 22, 96		Whether Christ takes away all the sins of the world, 83	
To believe is our duty, 88		Christ's being offered for us, no comfort unless he be offered to us, 66	
Five words (or Scripture-ways) that God uses to persuade sinners to Be- lieve in Christ, viz. General Pro- clamation, 86. Special invitations, 87. Entreaties, 87. Commands, 88.		That Christ died sufficiently for all, is an improper speech, 66	
Threatnings, 89		To receive Christ what, &c. Christ of- fered freely, 82, 86. He that hath a will so receive Christ hath a warrant to receive him, 86	
To Believe is to come to Christ, 111		Christ the proper and immediate Object	
It is express by Hungering and Thirst- ing, 113			
A Believer's case like the Beggars, 114			
A true Believer distinguished from a Temporary, (1.) by the ground of his desires, 119. (2.) by his desir- ing Grace as well as Mercy, 122.			
(3.) by his Love to God. 122			
A Believer's privilege. 150			

## The Table.

	pag.
of justifying Faith, 93. Christ loved and valued above all by true believers, 96. Christ and the Cross go together in this life.	96
Christ very compassionate,	111
Christ is our peace,	149
To be a Christian indeed is no easie matter,	96
Civil Righteousness, See Morality.	
Men deceived by Comparing themselves with others, 20. and with themselves,	20
The Conditions of Faith and Obedience required hinder not the freedom of Gospel Grace,	80, 92
Confession of sin necessary, and why,	114
Carnal Confidence as to our spiritual estate dangerous, the vain grounds of it discovered,	19
Conscience one of the Tormentors in Hell,	62
Peace of Conscience, See Peace,	
Conviction necessary to Conversion,	17, 33
Conviction a work of Gods Spirit.	109
Two hindrances of Conversion,	2
A limited time for it.	4
Crucifying a Cursed, Shameful, Painful death, 77. The manner of it,	79
The Curse follows sin,	40
The Curses attending an unregenerate man in this life, 48, &c. The Curses on his Soul, 51 The Curses at his death,	53
Custom in sin hardens the heart,	12

### D.

Day of grace limited, 45, 15. The folly and danger of neglecting it,	13
Death the wages of sin, 45. The comprehensiveness of the word Death,	48
Death terrible, 45. The terrible-ness of Bodily Death set forth in three particulars, 53, &c. What the first and second Death is,	48
The Death of Christ described, 78, &c.	
Death-bed Repentance, See Repen- tance.	
Deferring Repentance dangerous, 7.	

	pag.
The reasons of Carnal mens Defer- ring Repentance, 9, &c. The vani- ty of them,	ibid.
Desires after Christ may be stronger in Temporaries, than in true believers,	119, 120
The Devil takes possession of those whom God leaves,	43, 44
The Reason of Christians Doubting,	141

### E

What use to make of the Doctrine of Election and Reprobati- on,	15
Encouragements for sinners to come to Christ,	86
Examination of a mans self. See Self- Examination.	

### F.

Faith why required to the receiving of Christ, since he is a free gift,	84
Faith consists not in a mans being per- suaded that God is his God, and that his sins are pardoned, 86, 91. Its proper and immediate Object is not that forgiveness of sins, but Christ,	93
Faith must have a ground for it out of the word, 91. What Faith justifies 118, &c. Faith justifies not as a ver- tue, but in respect of its object, 93.	
Faith justifies not as a Habit, but as an act, 132. The Acts of Faith, 94.	
By what sins the Acts of Faith are hindered, 92. How those obstructions are removed,	ibid.
Faith an instrument to receive Justifi- cation, not to procure it, 135, 140	
Why Faith chosen for an instrument of justification, rather than any other grace, 141. A weak Faith justifies as much as a strong, 140. yet a strong Faith is to be laboured for, and why,	140
How Faith alone justifies,	140
Faith may be certainly known, 128.	
There may be Faith where there is no feeling,	96, 98, 113
Faith	



## The Table.

	pag.
Faith strangest when sense least,	147
Encouragements to Faith.	86
Carnal Fear its sinfulness and danger,	56, 57
Men apt to Flatter themselves as to their spiritual estate,	18
Five false glasses that cause this self-Flattery,	18, &c.
Forgiveness of sins not a distinct thing from Imputation of Righteousness, &c. Forgiveness is properly of sins past only, 125. It is one continued act, 131. and therefore may be prayed for by a justified person. ibid.	85
Forgiveness frees from guilt and punishment,	133
God forsakes none till they forsake him,	44
True believers forsake all for Christ,	96, 97
Free grace in bringing sinners to Christ,	84
No Free will to good,	86

### G.

<b>T</b> O be given up to our selves a more fearful thing than to be given up to Satan,	44, 52
The Gospel not seasonable, nor savoury, till the Law hath been preached,	33
How the Gospel differs from the Law,	36
The fulness and freedom of the Grace of the Gospel not hindered by the conditions of Faith and Obedience,	84, 85
Guilt of sin taken away in Justification,	133, 134

### H.

<b>H</b> ardness of heart a hindrance to Conversion,	2, 3
Hell for whom provided,	56
Hell described, 157, &c. That Christ suffered not the pains of Hell proved,	80
Christians rejoice in Hope,	151
The Humiliation of Christ, v. Christ.	

pag.

### I.

<b>I</b> mputation of Righteousness. See Righteousness.	
To be given up to Insensibleness a woful thing.	52, 53
Joy in the sense of God's love surpasseth all worldly joy, 98. It is attainable, ibid. The reason why many believers are strangers to it, 98. Some Joy may be in a Temporary, 121. How to try true Joy, 151. Means to get it.	151, 152
Justification, what it signifies, 123. How the Fathers used the Word, 129. Justification one simple act of God,	124
How we are said to be justified by Faith, and how by Christ's blood,	93, 134
In what sense we are Justified by Faith according to Paul, and in what sense by Works according to James,	124
Impossible to be justified but by imputed Righteousness, 125, 129, 130. In the instant of Justification, no sins are remitted but those that are past, 130. A twofold Justification,	127
Why a justified person may and must pray for the remission of sins past,	131
Justification frees from the punishment and guilt too,	133, 134
Justification confounded by the Papists with sanctification, 125. The difference between them,	135, 137
No Justification before Faith,	142
How we are Justified by Faith alone,	141
Judgment in Scripture sometime taken for Righteousness inherent,	139
How men are deceived in Judging of of their spiritual estate,	18

### K.

<b>K</b> nowledge one act of Faith,	95
-------------------------------------	----

### L.

<b>T</b> he use of the Law, 33, 65, 112. It is necessary to be preached before	B b 2
--	-------

# The Table.

before the Gospel,	pag. 33, 112
Men are under the Law till they come to Christ, 35. how fearful a thing it is to be under the Law, 35, 36. the difference between the Law, and the Gospel in three particulars,	36
Love of God twofold, 91. No temporary believer loves God,	123
To be given up to our own Lusts a more fearful thing, than to be given up to Satan,	43, 44

## M

Want of Meditation one cause most believers have so little joy in God,	98
Mistakes in judging our spiritual estates. See Judging.	
Morality too much trusted to, 21. It's insufficient to bring men to heaven,	ibid.

## N

Natural reason not to be trusted to, 21. Too short to convince of sin thoroughly,	22
Mans condition by Nature described,	
25. The Natural man dead in sin,	
29. His best works cannot please God, and why,	29, 30
The Curses attending a Natural man in this world.	49, &c.
Two blows that God gives a Natural mans soul in this life, the one sensible, 51. the other insensible, 52. The Curses attending him at Death,	53, &c.

## O

Christs active Obedience mixed with his passive,	73
Wherein his active Obedience consisted, 74, &c. Wherein his passive,	75
Partial Obedience a false glass to judge our estates by.	21
To design only our Old age for God is dishonourable to him,	9, 10
Old age most unfit for Repentance,	11, 12

Men apt to have too good Opinion of themselves, 17. The causes of it,	18, &c.
Men deceived in judging of their estates by the good Opinions of others,	19

## P

Partial Obedience see Obedience.	
Passive Obedience see Obedience.	
Peace a fruit of Faith, 143, 147. Why many Christians want the sense of it,	143, 144, 147
The differences between a true and a false Peace,	148
The Causes of a Carnal Peace,	147, 148
Christ is our Peace,	149
Spirit of Prayer what,	115, 116
1. The Importunity and efficacy of it,	116
Why a person already justified may and must Pray for the forgiveness of sins past,	130, 131

## R

Natural Reason see Natural.	
To Receive Christ what,	85
What Reformation may be in a natural man,	120, 121
Repentance prevents ruine,	3
Repentance not in our own power but in Gods gift, 6. The sinfulness of deferring it,	5
Death-bed Repentance, the hindrance of it, 13. Not to be trusted to, 14. Hard to prove it sound,	14
Superficial Repentance is vain.	24
Repentance in what respects necessary to justification,	132
Remission of sin. See Forgiveness.	
Resting, or Relying upon God, a proper Act of Faith,	96
Righteousness two fold,	123, 129
Imputative Righteousness what it is, 125, 129. Impossible to be justified without it, and why,	129, 130



# The Table.

	pag.
<b>S</b> anctification a distinct thing from Justification,	127
Satan. See Devil.	
A difficult thing to be Saved,	22.
Sealing a distinct thing from Faith,	137.
The Causes of Security,	149.
Self-Examination, necessary to Conversion, 17. a mark of a sound believer,	128.
Self flattery : See flattery.	
Self-Love, how it deceives men in judging their estates,	18.
Sin continued in, hastens Gods judgments, 2. 3. Sin compared to a weight, 11. to Cords, 12, Sin gets strength by continuance.	12.
The Sinfulness of Sin set forth in 6. considerations,	37. 38. &c.
The dreadful fruits and consequence of Sin. It pollutes the Soul, 41. It makes men loathsome to God, 42 It brings the Devil into the heart, 43. It calls for wages,	45.
The greatness of Sin, should be no bar against believing in Christ, 85. No Sin overtops the value of Christs blood,	ibid.
Encouragements for Sinners to come to Christ,	85.
Sin not discovered thoroughly but by the spirit, 109 Sin may be cast away, and yet no true Conversion,	121
Sin is only a Privation and no positive being.	124
Sins not pardoned before they be committed, 115. The guilt and punishment of Sin taken away in Justification,	133
Spirit of Bondage what,	109
Spirit of Prayer see Prayer.	

## T.

**A** Temporary Faith how far it may go, 117, &c. How to know it from true faith, 120

	pag.
Temporary Believers desire Christ only in affliction, 120. They do but only taste of Christ, 121. They desire mercy but not grace, 122. They do nothing out of love to God,	122
The sinfulness of thoughts,	42
The end of Gods Threatnings.	3

## U.

**U**nregenerate Men See Natural.  
Our unworthiness should not keep us from coming to Christ. 84

## W.

<b>T</b> he Will wrought by God, as well as the deed, 112. The Will more than the Deed, 112. How God takes the Will for the deed,	113
He that hath a Will to receive Christ, hath a warrant to receive him,	86
God alone enclines the Will to receive Christ,	ibid.
A woful thing to be suffered by God to have our own Wills in this world,	66
Our Wills must be crossed here, or for ever hereafter.	ibid.
The Willingness of Christs sufferings rendered them the more meritorious,	74
The Word presented to our faith under a double respect, viz. (1) as a true Word, 94. (2) as a good Word,	95
Works spiritually good cannot be performed by an unregenerate man, and why,	29, 30
In what sense we are said by James to be justified by Works,	124
Wrath a Consequence of sin,	40

## Y.

**Y**outh the fittest time to Repent and break off sin in. 9, 10, 13,

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